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ABSTRACT

This report includes a collection of eight papers presented at the Native American Colloquy. The all-Indian consultants discuss the implications of the CDA concept as it relates specifically to Indian curriculum, tribal education, training, educational change and assessment. The presentations are of particular value to administrators, early childhood teachers and specialists. (Author/SET)

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REPORT

ON

NATIVE AMERICAN ASSESSMENT COLLOQUY

FEBRUARY 26-27, 1973

ALBUQUERQUE, NEW MEXICO

Sponsored by the

CHILD DEVELOPMENT ASSOCIATE CONSORTIUM, INC.

7315 WISCONSIN AVENUE, SUITE 601E
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Summary Prepared

by

Della C. Warrior

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Publication No. 2.773-1

INDIAN COLLOQUY
ABSTRACT

The report that follows includes a collection of eight papers presented at the Native American Colloquy held in Albuquerque, New Mexico, February 26-27, 1973, and sponsored by The Child Development Associate Consortium of Washington, D.C. The all-Indian presentors discuss the implications of the CDA concept as it relates specifically to Indian curriculum, tribal education, training, educational change and assessment. The presentations are of particular value to administrators, early childhood teachers and specialists.

THE CDA CONSORTIUM

At present, though all states have licensing regulations governing health and safety standards for preschools, less than half have certification requirements regarding the training and competence of preschool staff. Even those requirements vary from state to state, and frequently bear little relationship to the skills required of a preschool worker in the classroom.

The Child Development Associate Consortium was established in July, 1972, with an initial grant from the Office of Child Development, U. S. Department of Health, Education, and Welfare, to devise competency-based standards for preschool staff. Policy for the Consortium's activities is set by a Board of Directors chosen from more than 30 national organizations concerned with the welfare and development of young children.

The Consortium's efforts focus on two basic missions:

1. Development of a "competency-based" assessment system that will relate the skills required of a preschool worker to measurable behavior, thus enabling an assessment of a candidate's skills or her need for further training.
2. Development of a credentialing system that can be adopted by the states or adapted to their present regulations.

Educators and others interested in the work of the Consortium are invited to request placement of their names on CDA's mailing list. Please write to Dr. C. Ray Williams, Executive Director, CDA Consortium, 7315 Wisconsin Avenue, Washington, D.C. 20014.

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Dear Colleague:

Both the concept of the Child Development Associate (CDA) project and the success of the project ultimately rest on the so-called "competencies" -- a list of skills essential to personnel working with preschool children in group settings. Following the development of a preliminary list by a task force of early childhood specialists in 1972, the CDA Consortium staff and a number of subcontractors began refining these competencies, striving to express them in terms of visible, measurable performance that would enable a trained observer to assess a preschool worker's possession of these skills, or diagnose her need for further training.

Before mounting this research-and-development effort, the Consortium also recognized that the varied social, cultural, and economic backgrounds of American children and the different settings in which preschooling is conducted would require a flexible statement of competencies, one adaptable to different clienteles and conditions. Accordingly, the Consortium is sponsoring a number of Colloquies with professional groups representative of specific ethnic minorities to avail itself of their insights and experiences, and to obtain information that would be helpful in formulating the desired flexibility.

The report that follows summarizes one such Colloquy involving highly qualified representatives of the Native American community, and introduces papers presented there by selected Indian consultants. Although the

participants in this Colloquy were carefully selected, it is not the intent of the Consortium to pretend that they are representative of all Native Americans. It is likewise not the intent of the Consortium to endorse the presentations found in this document as speaking for the entire Indian community.

These papers will, we believe, interest early childhood specialists and educators generally for several reasons. First, the Colloquy process itself is an important component of our effort to translate the CDA concept into a practicable strategy for improving the quality of preschooling; these papers help illustrate how Colloquies are conducted, the results that stem from them, and the Consortium's procedures for ensuring the relevance of the competencies to different groups of children. Second, apart from their usefulness to the Consortium, the papers hold intrinsic interest because they offer insights into the special needs of a group of American children about whom too little is known, and who have frequently been educated -- or miseducated -- under standards and methods appropriate to white, middle-class children. Finally, the refinement and validation of the CDA competencies will undoubtedly require years; we feel, however, that the papers presented at the Colloquy have immediate value to early childhood specialists, and hence should not be withheld until the conclusion of the CDA project.

Too many non-Indian "experts" have presumed to speak for the Indian community. The Consortium presents these papers <u>without editing and without comment</u>; in these pages, Native Americans speak for themselves.

Sincerely,

C. Ray Williams

C. Ray Williams
Executive Director
CDA Consortium, Inc.

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I. INTRODUCTION AND BACKGROUND

In an effort to ensure that the Child Developmer Associate Consortium program would be adaptable to the special needs and distinctive cultural character of Indian communities and children, the Consortium sponsored a Native American Assessment Colloquy on February 26-27, 1973, at the Southwestern Cooperative Educational Laboratory in Albuquerque, New Mexico.

The purposes of the Colloquy were two: first, to provide selected Indian educators with information about the CDA concept, the list of competencies on which CDA assessment and training would be based, and the credentialing system by which successful candidates would be certified as competent in the skills required of CDA's; second, to obtain reactions to the entire program from prominent educators from the Indian community at an early point in program development, so that their views could be incorporated in all phases of planning and implementation.

Many Indians throughout the nation were contacted in an effort to identify Native Americans with expertise in four areas: Early Childhood Education, Teacher Training, Child Development, and Assessment. Following initial identification of these potential participants in the Colloquy, contact with them, and solicitation of their resumes, selection of final participants was based on these criteria:

1. Participants must be Indian:
2. Participants should be highly qualified in one of the four areas of expertise cited above;
3. The panel of participants taken as a whole should exhibit broad geographical representation of the Native American community;

4. They should also, as a group, exemplify broad tribal representation;

5. Participants should have recognized standing and credibility in their respective professional specialties, and

6. They should have achieved grass-roots acceptance and credibility at the community level among Native Americans.

Finally, in order to ensure a productive Colloquy -- one in which each participant would have ample time to express his views within the two days allotted, and in which each item on the agenda would receive proper attention -- active participation was restricted to a relatively small number of highly qualified, prominent Indian educators. A larger number would have been preferable, but time restrictions dictated intensive participation by a few instead of diffuse, inevitably superficial comment by many. Thus the role of other interested, concerned individuals and organizations had to be limited to observation.

Eight consultants were selected and asked to present papers. They were:

-- Marilyn Bowling, Caddo Tribe, Oklahoma;

-- Marie Emery, Sioux Tribe, South Dakota;

-- Al Flores, Papago Tribe, Arizona;

-- Jerry Hill, Oneida Tribe, Wisconsin;

-- Francis McKinley, Ute Tribe, Utah;

-- Harvey Paymella, Hopi-Tewa Tribe, New Mexico;

-- Betty Wescott, Athabascan Tribe, Alaska, and

-- Lillian Williams, Chickasaw Tribe, Oklahoma.

Dr. Thomas Ryan, director of assessment, and Josué Cruz, assistant director of assessment, represented the CDA Consortium staff. Others present included Mr. Daniel Honahni, member of the CDA Consortium and representative of the

Bureau of Indian Affairs Educational Advisory Board; Dr. Winona Sample of the Erikson Institute; and Della Warrior, coordinator for the Colloquy.

Selection of topics for consultants' papers focused on the CDA competencies and their potential effect on Indian communities and children. Each topic was assigned according to the individual consultant's particular area of expertise, his personal life experience as an Indian working in Indian communities, and his specific concerns about the CDA concept and procedures. The following papers, most of which are included in this report, were presented at the Colloquy:

1. "CDA CONSORTIUM COMPETENCIES -- DEFINED AND INTERPRETED FROM AN INDIAN PERSPECTIVE"
2. "CDA COMPETENCIES IN INTERPRETING THE CHILD'S PROGRESS AND THE CURRICULUM PLAN TO THE PARENT"
3. "CDA TRAINING -- IMPLICATIONS FOR CHANGE IN TRIBAL EDUCATION PRIORITIES AND INVOLVEMENT"
4. "CDA TRAINING FOR MAXIMIZING INSTRUCTIONAL EFFICIENCY AT THE LOCAL LEVEL"
5. "THE REALITIES OF INCORPORATING MULTI-TRIBAL CULTURES AND LANGUAGES INTO A PRE-SCHOOL CURRICULUM"
6. "CDA TRAINING FOR DETERMINING AND INTEGRATION OF DESIRED VALUES OF HOME AND CENTER FOR THE SOCIAL AND PSYCHOLOGICAL WELL-BEING OF THE CHILD"
7. "ALTERNATIVES FOR ASSESSING COMPETENCIES"
8. "METHODS OF ASSESSING THE CDA -- FOR DETERMINING ACCEPTABLE ATTITUDE REQUIREMENTS IN TEACHING INDIAN CHILDREN"

II. ISSUES AND CONCERNS

Following opening remarks by Dr. Ryan and Mr. Cruz, the participants requested further clarification as to the purpose of the Colloquy and

additional information about the Consortium. Specifically, they wanted to know the background of the CDA staff and membership, and what the Consortium had done thus far in terms of early childhood education among Native Americans. The consultants were also interested in knowing to whom their remarks would ultimately be conveyed, and what attempts CDA had made to gather research pertaining to Indian education. Some participants expressed misgivings that the group would be functioning merely as a "rubber stamp" for decisions already made by the Consortium.

Mr. Cruz responded by pointing out that the Consortium had relatively little research material concerning Indian children. He said the function of the Colloquy was to solicit input from Indian educators who are considered authorities in their respective areas of expertise. Mr. Cruz also assured the consultants that the purpose of the Colloquy was not to obtain Indian sanction of the competencies, but to solicit recommendations that would stand.

With some of the consultants' fears concerning the purpose of the Assessment Colloquy allayed, discussion moved to the presentation of papers by participants. The issues and concerns described in the following pages were extracted from the papers presented as well as the ensuing discussion on each topic.

One major concern expressed by the Colloquy participants was that the CDA program, both in its conceptualization and implementation, should avoid concentrating on past and current methods of educating Indian children that emphasize total behavior change. Rather, they felt, emphasis should be on fostering individual growth and development through the reinforcement of

Native American potentialities and cultural strengths. Participants advised Consortium staff that the role of a CDA should not become one of "saving Indian children," an approach that has been detrimental to Indian people and led to social breakdown of Indian communities, but one that respects Indian culture as an expression of American variety and builds on it rather than trying to suppress or erase it.

As the consultants dwelt on defining the CDA focus, it became apparent that this concern for preservation of a distinctive culture was an overriding issue. Thus issues regarding CDA were expressed accordingly:

- "It might be better to talk about values rather than culture."
- "What can CDA do to take into account reservation and urban Indian kids?"
- "Is learning the focus of CDA or is it training?"
- "Which are we focusing on, the family or on education?"
- "What kind of competencies must the CDA's have to deal with Indian parents?"
- "How can CDA assist parents in knowing what is going on inside the classroom?"
- "What role should the CDA have in relation to intervening in an extended family?"
- "How do you define who should do the intervening? Mere tribalism does not guarantee or enhance the competency of a CDA."
- "At what point, when, and why would you want intervention in the family?"
- "Is there a need to separate custodial from developmental care?"
- "What is the mechanism for tribal control of what the CDA'S are taught and how they are taught in order to reasonably reflect Indian tribal life?"

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Participants urged that the CDA program should not be based upon past community development which usually relied on advice supplied by outside "experts" and excluded community residents from participating in decisions that would affect them. In addition, the consultants voiced the opinion that CDA programs should avoid the assumption theories that "something is wrong" in the community.

In general, the consultants viewed the competencies as not being developed and written for Indian children, and they questioned the Consortium staff as to what real changes they had in mind. It was the consultants' opinion that the CDA Consortium was using the same molds to reinforce old educational concepts. Some specific concerns expressed by the consultants were:

- The philosophy expressed in the competencies created a feeling of uneasiness among participants because competencies appeared to be geared toward the white middle class child.
- The competencies attempt to reinforce and build upon past educational theories, neglecting to recognize strengths that are already a part of the lives of Indian children.
- There is a real need for empathy in regard to Indians in the competencies.
- Many of the competencies are superficial, too general.
- The competencies overemphasize classroom management.
- The competencies do not adequately define areas to be concerned about in regards to CDA training.
- The competencies do not take into account Indian value systems, nor the various interrelationships within Indian kinship systems.
- The competencies have a built-in failure factor, in that they do not indicate reinforcement to the Indian child.

The consultants supported CDA Consortium documents asserting that CDA skills must be defined in terms of demonstrable, observable behavior and that the purpose of competent child care and early education must be to facilitate various kinds of action, achievement, and self-realization by children. But they also asserted that these goals and objectives must be clearly defined in cooperation with Indian parents.

The fact that educational institutions have not recognized the learning preferences of Indian children was of major concern. Consultants cautioned the Consortium to avoid designing a CDA program that would conflict with community goals and lead to further preemption of Indian social institutions and deterioration of tribal social structures.

III. RECOMMENDATIONS

Here follow the participants' recommendations for the Consortium on various topics.

Competencies

The participants recommended that:

1. The CDA staff develop a list of competencies reflecting a multi-ethnic approach rather than a view of developmental objective that reflected a preoccupation with white, middle class children.

2. The CDA staff inform itself about cultural differences between Indians and non-Indians, with the goal of developing competencies that would have more meaning for CDA's working in Indian communities.

3. Some competencies need to be developed specifically for Indian children, and that even these special competencies must be sufficiently

flexible to allow for modification by tribal communities as distinct from urban Indians.

4. The CDA staff recognize that each Indian community is unique, owing to historical, geographical, and tribal factors, and that each CDA program for Indian children must therefore be sufficiently flexible to accommodate these differences among Indian communities.

5. The Consortium should employ an Indian to draft a list of competencies pertaining specifically to Indian children. The participants observed that there are no Indians on the CDA staff at present, and that staff-level involvement of a Native American would enable CDA's to be more effective in working with Indian children and their respective communities.

6. The CDA staff should recognize that Indian communities are constantly changing, and that methods for constantly assessing program effectiveness should therefore be built into the CDA project. Despite the desirability of continuous feedback from the programs, however, the consultants urged that information procedures be developed that would minimize intervention by the Office of Child Development or the Consortium, and would avoid fostering an attitude within individual programs that the directors are constantly being checked on.

7. The CDA staff should define the competencies with greater specificity, in terms that would make criteria for asserting competence clear to all, i.e., CDA, teachers, parents, etc. In particular, the consultants felt that the staff should provide a clearer definition of the CDA's role in child development, and a clearer definition of the educational goals of preschool programs as conceived by the Consortium.

8. Finally, the consultants urged that the competencies should reflect an interest in preserving and sustaining the family and its culture, whether these be Native American, chicano, black, ethnic white, or whatever.

Community Involvement

Community and parental involvement in all aspects of the CDA program was of major importance to the participants. In particular, they recommended that:

1. The Consortium and CDA professionals should accommodate parental and community wishes for the development of Indian children by allowing tribal groups to set priorities for the CDA program and training the CDA to respond to those priorities. There should be a system for obtaining tribal input, built around Indian values, desire for self-determination, capabilities, and compatibility. By learning to work with the Native American community in defining what it wants in the development of its children, the CDA would be reinforcing the family.

2. Research involving Indian children should be tribally controlled. In particular, the consultants felt that the Indian community should be involved in the development of teaching materials based upon Indian culture. This involvement would, they felt, serve several purposes: a) it would ensure accuracy of data and, therefore, tribal acceptance; b) it would strengthen the self-concept of Indian children; and c) it would affirm tribal self-esteem.

In advancing these recommendations, the consultants observed that Indian people have typically been excluded from any decision-making role in the education of their children. The CDA project could become an asset to Indian

communities in that it might provide a mechanism for them to exhibit their sense of responsibility for the development of their children, as well as their competence at defining important developmental goals. This blend of Consortium objectives with tribal and familial prerogatives could be accomplished by extending to tribes the responsibility for determining their own educational priorities, and requiring of the CDA's that they adapt their response to these priorities, working within the statement of objectives developed by the Indian community.

The consultants commented that it takes a special kind of person to involve parents in the classroom. Individual CDA's must, they said, be able to establish rapport with the Native American community; be committed to the Indian child, his family, and his community; and develop sensitivity to Indians, their values, and their needs.

CDA Training

In regard to the selection and training of individuals for the CDA role, the participants recommended that:

1. Individuals selected for training be from the Indian community involved, to eliminate the necessity for providing cultural orientation, as would be required for individuals drawn from outside the Native American community. In addition, this procedure for selecting CDA's would establish a category of adults with whom Indian children could identify, and would also provide a much-needed source of gainful employment.

2. Individuals selected for CDA training should be emotionally and psychologically secure, have a basic sense of fairness, and essentially be good persons.

3. CDA training should include introducing the trainee to procedures for working with tribal structures. This introduction would necessitate an understanding of conditions among Indian people that affect child development, such as the occurrence of ill health, a history of patronization by white government, abbreviated life expectancy, etc.

4. Instruction on group-interaction skills should be included in CDA training.

5. The Tribal Educational Coordinator or Educational Committee Representative should be involved in designing CDA training, and such training should be approved by the tribes affected. In addition to ensuring the realistic preparation of CDA's to work with tribal communities, this approach would foster tribal appreciation for their own philosophy and culture.

6. Teachers at the elementary level, who would assume responsibility for the education of Indian children following their preschool experience, should be given a thorough orientation to the CDA project, its objectives, and its procedures.

7. CDA training should include methods for promoting community consciousness, such as the capacity for explaining classroom activities to parents in terms that parents can understand. CDA training should also include a component that focuses on family-oriented education.

8. CDA training should emphasize methods for fostering a strong self-concept among Indian students. One possible process for accomplishing this would be to train CDA's in designing Indian-oriented curriculum in all subject-matters.

9. CDA training should prepare the CDA to interpret curriculum plans to the Indian community, and to develop curriculum in cooperation with older

members of a tribe. Apart from the purely educational validity of this approach, it would foster a strong self-concept among the students.

10. CDA training should include methods for providing feedback to the community through such procedures as meetings to inform parents about educational and psychological concepts.

11. The CDA should be competent in planning objectives for early childhood education in cooperation with teachers, parents, and tribal members. Such cooperative planning is helpful in designing experiences to achieve mutually determined objectives, and essential in devising realistic means for assessing a child's progress. Expanding on the cooperative plan for sharing teaching responsibility, the consultants recommended that CDA's be prepared to work with teachers and parents in developing methods that would assist a child to interpret his own individual progress.

12. Instruction in the varieties of children's learning styles should be a part of the CDA training package. This training should take into account the fact that learning styles vary from tribe to tribe.

13. The CDA should be trained to detect learning disabilities and, when necessary, to refer children to the appropriate agency or individual. This recommendation also means training should enable the CDA to diagnose problems rather than conveniently labeling them -- for example, dismissing as "cultural" a problem that really stems from health.

In reasserting their recommendation that the primary role of the CDA should be the facilitation of goals, consultants recommended that the CDA be trained to work as a guide, rather than functioning as an authoritarian figure.

A plan for CDA training incorporating most of the consultants' recommendations was outlined by one of the consultants and is included in the appendices of this report.

CDA Credentialing

In this area, Colloquy participants felt the Consortium should:

1. Seek sanctioning of CDA credentials in the various states where such programs are to be implemented. They felt CDA practical needs must be of major concern as well as attempting to meet children's needs.

2. Incorporate previous training and classroom experience of CDA's in the credentialing system, recognizing the ability of some people to draw upon their background and utilize it in the classroom. With specific regard to Indian children, the consultants suggested that some method be sought to give credits to CDA's knowledgeable about tribal culture and language.

3. Ensure that CDA's have broad foundations in psychological and educational theories.

One of the consultants recommended that the assessment model developed be geared toward the creation of a learning situation for both the observer and the observed. This model is based more upon providing feedback for the purpose of contributing to program change and continual program improvement. According to the consultant, a profile on each CDA could be utilized both as an assessment tool for evaluators and as a feedback instrument for the student. The procedures for developing this assessment tool are discussed in the consultant's papers in the appendices section of this report.

The ideas, concerns, and recommendations emanating from the Native American Assessment Colloquy constitute the major portion of this report.

It is the earnest hope of the Indian participants that the thoughts they expressed during the intense Colloquy sessions will be fully utilized by the Consortium in its development of a program for the training, assessment, and credentialing of personnel who are competent to work in preschool programs enrolling Indian children.

ASSESSMENT COLLOQUY

February 26 and 27, 1973
SouthWestern Cooperative Educational Laboratory
1404 San Mateo S. E.
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CHILD DEVELOPMENT ASSOCIATE CONSORTIUM, INC.

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CHILD DEVELOPMENT ASSOCIATE CONSORTIUM, INC.

PAPERS PRESENTED

"Competencies in Interpreting a Child's Progress in Early Childhood Education	Lillian Williams
"Maximizing Training at the Local Level"	Marilyn Bowling
"CDA Training for Determining and Integration of Desired Values of Home and Center for the Social and Psychological Well-Being of the Child"	Jerry M. Hill
"Child Development Associate Training and Its Implications for Change in Tribal Education Priorities and Involvement"	Elizabeth Wescott
"Alternative for Assessing Competencies"	Francis McKinley
"Methods of Assessing the CDA - for Demanding Acceptable Attitude Requirements in Teaching Indian Children"	Alonzo Flores
"The Realities of Incorporating Multi-Tribal Cultures and Languages into a Pre-School Curriculum"	Marie Emery
"Indian Values and the Young Child - An Attempt to Identify Needs of Indian Children Based on Sioux Indian Culture and Values"	Marie Emery

COMPETENCIES IN INTERPRETING A CHILD'S PROGRESS IN EARLY CHILDHOOD EDUCATION

by: Lillian Williams
Phoenix, Arizona

Introduction

The literature on early childhood learning, development and education shows that certain patterns have developed. These patterns include new conceptions of the nature of psychological development during infancy (Kessen, 1963), a revision of concepts of human motivation (White, 1959), creative insights into the thought processes of children and the variables that affect them (Piaget, 1961), greater understanding of learning patterns associated with social class variation (Bernstein, 1961), the effects of early stimulation on brain structure and chemistry (Kresh, 1969), an apparent shift in child-rearing practices to include a greater emphasis upon children's achievement training (Bronfenbrenner, 1961), and data from the study of intelligence (Scott and Ball, 1965). These concepts and others have brought about a great concern for children's cognition.

William Fowler's work is illustrative of the psychological developments which have extended into the realm of cognitive enrichment and education for young children. The two conclusions were among several important conclusions made by Fowler based upon an analytic review of the gaps of understanding of early cognitive learning and the reasons for the gaps: (1) The potential of preschool years for cognitive education may be used much more advantageously than it has in the past. (2) The early years, as compared to the later in the

development cycle, appear to be better for the establishment of conceptual learning sets, interests, and habit patterns. Early learning appears, also to facilitate positively the learning which occurs later. Fowler's orientation may be seen in his study of process variables relevant to the learning to read of a two-year-old (Fowler, 1962b).

Fowler's work exemplifies the commitment to the value of promoting early cognitive development in systemic ways. This commitment moves away from the traditional emphasis in preschool education upon social-emotional development.

Further, Hunt (1961) has challenged the idea that intelligence is fixed or predetermined by genetic forces by his viewing of intelligence as a network of central neural processes and information processing strategies, the quality of which is affected significantly by the kinds of experiences a child has in his environment. Bloom's (1964) summary and analysis of longitudinal data concerning intelligence has led to the inference that the rate of intellectual development is at its point of highest acceleration during the early years. Bloom also maintains that children's growth variables are most affected by environmental intrusions during the period of most rapid acceleration. On the other hand, not all authorities are convinced of the evidence which are the basis for these inferences and implications (Fowler, 1967).

Major Issues

Three interrelated critical issues faced by those who are responsible for the education of children are: What, When and How. The issue of What refers to the content of a program. There is a wide

range of programs which involves several dimensions, such as, type of content and degree to which content is structured by adults for children's learning experiences.

The When issue in early childhood education is relevant to the sequence of experiences appropriate to the developmental process. The What and the When issues are closely related in that the When issue determines What experiences are most appropriate at What points in time. Both issues converge upon the philosophical question of long-range goals for early childhood education. Also related to sequence is the stability of early learning and possible hazards of beginning too soon or too late and the extent to which intellectual and school achievement behavior can be raised by early intervention programs (Jensen, 1969).

The issue of how is incorporated with the issues of content and timing. This issue bears upon a set of questions affecting valid methodology for early childhood education. For example: What methods are suitable at each stage of development? Would the same methods be suitable at earlier or later stages of development? Will methods which enable early mastery be appropriate for longer-term objectives?

The fourth issue raises the question of who will implement the early childhood education programs. Thus: What standards must an individual demonstrate before actual teaching of children in programs with educational purposes. Are there reliable measures used in the assessment of in-service teaching effectiveness and in the removal of individuals who may be unsuitable in relation to established objectives of early childhood education? What teaching roles are prescribed by

given programs?

A fifth issue refers to where a program for early childhood is implemented. American education sponsors the notion that education best occurs in classrooms away from home where children, grouped by chronological age, learn. Issues which are related to the Where education should take place are: At what age should group instruction begin? To what degree is homogeneity in grouping practiced? What is the group size? What is the nature of the facilities?

Current children's educational programs in practice attempt to deal with the issues of what, when, how, who, and where, by various means. The methods of resolving these issues reflect variations in psychological conceptions of child development and learning, philosophy, availability of teachers, and the establishment of practices. However, in reviewing programs the most outstanding issue appears to be that of Why. Thus: Why one content as opposed to another is better? Why are specific experiences provided at specific times? Why is a certain method of implementation used over other methods? Why are some teaching skills more important than others?

The question of Why will bring out traditional and emerging conflicts in early childhood education theories. Among these conflicts will be found at least the two following opposing views of education: (1) One view holds that education should be preparation for the future. The current needs and interests of children receive lesser consideration. (2) Another view is based upon the contention that education must consider

the immediate needs and interests of children while later responsibilities and demands of society are de-emphasized. These two different viewpoints are not necessarily an either-or matter. Perhaps, most important is that the former view is product-oriented while the latter is process-oriented in terms of educational concepts.

In the manner that a schism exists in the area of early childhood education so does a schism exist within the discipline of developmental psychology. This schism exists between the traditional naturalistic, indigenous growth theories of development; and that of the cultural competence or environmental determination point of view. Those favoring the first viewpoint believe that maximum socialization attained by providing children with benign, enriched, permissive, accepting, informal educational programs. The greatest value is placed upon the need for children to express themselves creatively means of which the child's self development can be brought to flower while developmental maturational sequences provide cues for self-actualization. Maturational processes that unfold in a predetermined manner serve as the basis for cultivating complete and integrated physical and mental growth patterns. In a different vein, the viewers of cultural competence importance emphasize the influential power of experience. Positive growth and development of the maximum potentials of children are seen as occuring through systematic ways by trained pedagogues. The structure and association of events in the children's environment (Kohlberg, 1968) determine, primarily, the pattern of response development in children. The differences between these two developmental psychology concepts are similar to the differences discussed in the paragraph immediately

above in regard to early childhood education in that the differences are a matter of degree rather than that of an actual dichotomy. McCandless (1967) believes that whether one concept is more true than the other; or whether either concept is true is a matter of conjecture. However, the two concepts can serve, by way of a broad orientation, as a basis of many of the issues which are currently in the area of early childhood education.

According to the literature, it appears that the most traditional early childhood education practices in America, in the nursery-kindergarten area, have espoused the natural development position, whereas new programs now being tested are based upon the systematic achievement of cultural competence. Some programs appear to be blending traditional and experimental programs. Theoretical foundations for cognitive-developmental approaches now exist.

The most important issue with which everyone is now concerned is what specific experiences are best for individual children rather than what one approach or set of experiences is best for all children.

Project Head Start

Educators have been aware that the regular school practices have been inadequate for the economically disadvantaged children. Operation Head Start is an attempt to remedy this inadequacy.

In order to guide the national Head Start Programs, a panel of child development authorities prepared the following seven broad objectives:

1. Improving the child's physical health and physical abilities

2. Helping the emotional and social development of the child by encouraging self-confidence, spontaneity, curiousity, and self discipline

3. Improving the child's mental processes and skills with particular attention to conceptual and verbal skills

4. Establishing patterns and expectations of success for the child which will create a climate of confidence for his future learning efforts

5. Increasing the child's capacity to relate positively to family members and other while at the same time strengthening the family's ability to relate positively to the child and his problems

6. Developing in the child and his family a responsible attitude toward society, and fostering constructive opportunities for society to work together with the poor in solving their problems

7. Increasing the sense of dignity and self-worth within the child and his family

The breadth of the above objectives allows for latitude in deciding specific activities to be formulated for a specific program. The similarity of Head Start to traditional preschool programs is apparent in the format recommended for a Head Start Center program (Project Head Start, Pamphlet No. 11). However, many things can occur within such a broad general format such as the following found by Dobbin (1966) based upon observational data gathered from 1300 classes:

1. For young children the teaching-learning process must be intimately woven into the fabric of human social interaction.

2. Parents and the community at large should share with teachers in the teaching process.

3. The probability that meaningful learning experiences can be arranged cooperatively by adults is vastly increased if planners are aware of the intellectual and emotional patterns of development characteristic of the early years.

4. Children learn best by doing, not just be being told.

5. Methods of known validity for reinforcing and encouraging children's total development are available and should be used.

6. A commonly overlooked but remarkably rich material for instruction is food.

7. The real test of Project Head Start is what happens to its children in the early grades immediately following Head Start.

Teacher-Parent-Child Competencies in Interpreting Children's Progress

Using the foregoing material as a skeletal framework, the following experiences are offered as possible specific activities in the area of teacher-parent-child competencies in interpreting a child's progress to his parents.

Teacher-Parent-Child Competencies

The teacher conducts regular meetings with the parents in order to familarize them with the concepts in early childhood education and developmental psychology, the major issues, and objectives of early childhood education.

The teacher and the parents will decide upon the appropriate concepts, issues, and objectives for their specific program upon open discussion and evaluation of materials presented.

The teacher and the parents, together, will plan the objectives for early the early childhood program.

The teacher and the parents will cooperatively plan experiences which will achieve the objectives.

The teacher will work cooperatively with the parents and the community at large to organize a plan for sharing the teaching process.

The teacher and the parents will devise means of assessing the child's progress through the program which has been cooperatively planned by them.

The teacher and the parents will cooperatively devise methods for enabling the child to evaluate his own progress.

The teacher and the parents will cooperatively evaluate the child's progress.

Thus, the problem of interpreting the child's progress to the parents is solved in a very rewarding, simple, and straight forward manner.

Questions answered which were asked by the group.

MAXIMIZING TRAINING AT THE LOCAL LEVEL

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In order to obtain maximum results in Indian Edcuation, it would seem logical that the persons selected to participate in the CDA Training Program be an Indian from the community. This would eliminate the cultural awareness training that a person from another background would have to experience. The Indian teacher would already be aware of the child's culture and needs. She would be prepared to encourage rather than squelch the potential of the children she teaches. The problem of identification would diminish if a child could look at his teacher seeing that she is like him.

Many of the college young people who come into my office are concerned about their identity and how they fit into the system. They have received an education in the Anglo school, with Anglo teachers, being taught Anglo culture and values; however, at the end of this molding and shaping process, the students are not white. They also feel that they have lost a lot of what is rightfully theirs -- their culture.

The instruction program for the CDA could be a prime spot to develop teaching materials that would reinforce the beauty of the child's own people. These materials could help build the pride and strength necessary to survive in his native land. The CDA could help to instill a positive self-image and a strong self-concept so that children will not encounter many of the problems that exist today.

The design of the curriculum should be Indian oriented. Materials using Indian examples and contributions in lieu of materials now available would be desirable.

The tribal stories could be a very important part of the Language Arts Program. Original stories could be augumented by the use of flannel boards and other audio-visual aids.

Social Studies could include Indian leaders in the community, heroes of the past and the many contributions to modern society.

Who has lived closer to nature than the Indians, and wouldn't it seem natural to include that in a Science Program? Modern technology should also be a part of the program because living in the past is the desired goal. The child should feel that he is a part of all that is new and that he is capable of attaining his goals.

The curriculum committee could strive to combine the old and the new, making it relevant to the students. The importance of learning through play should not be over looked. Experts in the field of child development have given the "go - sign". Play is now legit. It is no longer necessary to refer to play as physical activity. Why should there be a line of demarcation between work and play? Play is the business of a pre-school child. Too much time has been wasted already, in believing that play is sinful. In reading "Future Shock" and other books similar in content, it seems that the future trend will be to educate people to use leisure time constructively. The dominate society

has been a work oriented society. Many times teachers say, stop playing around and get to work. Why should learning be work, and play a waste of time? Unpleasant experiences injure the child, giving him a negative self-concept and stifling future attempts at learning, filling him with unnecessary fears and anxieties.

Burton White, Harvard University, believes that the more successful children, are the children who question and use adults as resource people. CDA training programs should emphasize the importance of allowing children to ask questions freely and encourage teachers to ask open ended questions.

In my experience, I have found that happy children are not problem children, which would give a clue in planning. The centers should not be little 'pressure cookers', rather, an atmosphere in which a child can explore and discover. The CDA could learn the importance of working as a guide instead of an authoritarian figure.

The CDA participant will hold one of the most important jobs in the world, working with little children.

A Suggestion for CDA Training

1. 1. Mod System - CDA progress through mods at individual rate of speed. If a person has the ability to complete the objectives of the mod, go to the next.

   2. Allow the CDA to develop materials to be used in teaching--relative to area where she will be working.

   3. Constant input from people in the program--seminars to discuss and evaluate program.

   4. Definite areas in Health and First Aid. Other areas - open and flexible.

CDA TRAINING FOR DETERMINING AND INTEGRATION OF DESIRED VALUES OF HOME AND CENTER FOR THE SOCIAL AND PSYCHOLOGICAL WELL-BEING OF THE CHILD

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In recent years, the results of over 400 years of missionary education and almost 200 years of "American" education were documented during the hearings of the Senate Subcommittee on Indian education. That picture is clear to us today and we need not go into detail the dismal statistics exposed by these hearings, other than to summarize the condition that Indian children generally live in a medical, economic and educational disaster area.

Before proceeding to describe the training design, I would like to present two other issues I had to struggle with while thinking through the meaning of my topic.

I suppose basically I'm an idealist and would rather pursue the ideal than look at the realities of the situation. But certain realities do exist and must be taken into consideration. To begin with, we know we live in a society of credentials. Ivan Illich and Everett Reimer in Cuernavaca may enjoy the luxury of an educational system that provides them the flexibility to implement their philosophies, but the reality of our situation is that we are dominated by the framework of credentials and certification. This is not to say we shouldn't be actively working to change the present system and to influence the developing CDA system. However, to behave as if it didn't exist would be irresponsible on our part.

Also, we must examine our own risk-taking attitudes when we confront the system and subsequently try to convince parents and students in Indian communities to do likewise. Our confidence is based on the fact that in most instances we have many options available to us while many of our people are primarily concerned with mere survival. Many of us no longer have to experience the day to day level of subsistence and we don't like to admit that we have the alternative of returning to the comforts that we have grown accustomed to. I believe Indian parents on the reservations recognize that neither they nor their children enjoy this luxury. We must not forget the real needs and agonies our people face daily. We must use our wisdom wisely and not impose programs that will conflict with community goals causing further deterioration of the social structure.

With the above considerations in mind, the purpose of this paper is to present a plan for CDA training for determining and integration of desired values of home and center for the social and psychological well-being of the child.

To realize the above goal, the CDA training design will need to reflect the following statements of CDA responsibilities:

1. Participate in creating an environment conducive to learning and growth for children.

2. Help parents understand the developmental needs of children and work with parents to meet the individual needs of their own children in the center situation.

3. Help the individual child to grow in self-understanding and in positive maximum use of his potential.

4. Participate in curriculum development.

5. Development of bilingual skills.

6. Preparation of guide Indian children toward competency for citizenship in both Indian and non-Indian societies.

Specific training objectives should be developed in cooperation with local Indian advisory councils, teachers at the practicum sites, and under the guidance of the project director and staff. On the basis of these cooperatively-developed objectives, accountability can be determined.

Responsibilities of the local Indian advisory councils would include:

1. determine desired values of home and center that would support the social and psychological well-being of their children.

2. assist in planning for the integration of these desired values for the social and psychological well-being of their children.

3. assist in planning field experiences of CDA's.

4. review training procedures.

5. directly participate in the evaluation procedures for determining the CDA training effectiveness in their tribal areas.

Learning Experiences.

The instructional organization will consist of the understandings, values, and attitudes which will be derived form coursework and field experiences. Many of the latter are integral to performance skills. Emphasis will be on actual practicum and classroom performance.

Instructional input could be packaged into seminars, small group instruction, basic readings, in addition to micro-teaching and instructional situation analysis using specific sets and performance criteria. The long-range planning objectives of this training would call for a progressive and systematic development of instructional techniques and

criteria with which to evaluate them.

Before a CDA would be sent to the model school, he would be prepared with a specific set of skills to be utilized within the target classroom setting. Basic training and acquisition of a fundamental understanding of the task will take place on campus via micro- and demonstration-teaching activities.

Initial time in the model school environment would be spent in implementing basic skills. The student would then return to the campus for a second phase of preparation. Blocks of basic skills could be systematically presented to each CDA. Each block would involve a cluster of objectives which would be correlated to the learning level of the CDA.

Blocks of six to nine weeks duration are suggested. This schedule could place CDA's in the field early in their program if they needed to acquire realistic understandings and attitudes about working with Indian pre-school children, and so that they might comprehend some of the problems which are involved in the teaching process.

The rotating field-campus program design is directly intended to implement the concept of the model school, the objective of which is the identification of the best of schools and teaching situations for use as training environments in which to provide basic experiences to CDA's. The purpose of the model school includes a continuation of in-service education for those involved as cooperating teachers within the selected schools.

The following is a description of the basic elements of the training training's organization for learning experience:

1. Basic Seminars

   Small seminars should constitute the instructional organization base for the CDA. Seminars would examine the development of values and attitudes relative to single units of learning and to teaching skills. Teaching task objectives would be outlined in the format of each seminar unit. Units would be designed as separate instructional entities.

2. Micro-teaching

   Micro-teaching procedures would be used with teams of CDA's which could operate as study groups as well as micro-teaching teams. Micro-teaching experiences would be designed to accompany the basic organizational seminars. Encounter techniques would be employed to increase communication interchanges among group members. These interchanges are imperative for the development of the acceptance of constructive criticism on the part of the CDA's.

3. Multi-media presentations

   A series of carefully planned multi-media presentations could be provided for students to maximize communication of information, skills, and attitudes. These programs would intend to provide CDA's with large quantities of content and affective concepts as rapidly and efficiently as possible. This series could include presentations of persons from the various areas of Indian education and the local advisory council.

4. Independent study materials

   Many students learn best from printed materials and from individual study. Bibliographies, films, filmstrips, and printed and recorded materials could be organized into individual study packets and made readily available to each CDA. Packets could include protest and post-test instruments for instructional evaluation.

5. Field Experience in the model school program

   The model school program has been outlined above. This program would be considered as part of the total preparation procedure and would include safeguards of quality assurance and constant monitoring. Feedback information would be received by the director as a continuing, on-going process.

Theoretical Models

In order to provide an orderly and systematic method of organization and evaluating a CDA program, it is necessary to make explicit certain basic assumptions and theoretical models. The model chosen for this program has been derived in great part from Bruce Joyce's The Structure of Teaching, published by Science Research Associates, Chicago, Illinois.

Joyce identifies five basic elements which will be utilized in the training. These are creating an interpersonal climate, creating and making knowledge, shaping the school, controlling self, and teaching with strategy. It will be noted that this organization of teaching effectiveness does not exclusively draw from the typical subject matter content areas. The five listed areas suggest specific learning elements which could be organized into the identified learning procedures. The area of creating and making knowledge, for example, as understood by Joyce and the training, goes well beyond the area of subject matter content.

In this approach to the making and using of knowledge, Joyce includes strategies for inquiry, for developing logical procedures, of questioning, and for the process of examining alternative decisions in value-making. Shaping the school includes such activities as working together in teaching teams, mutual development of curriculum, evaluating learning objectives, developing compatible schedules, organizing parent and student interactions, etc.

In addition to the Joyce model, a second model developed specifically for the training could be utilized to create four basic levels of professional skills. These are individual and group management, implementation of new materials, adaptation of culturally-oriented materials

for use in a different culture, and ability to innovate and promote effective change.

The broad scope of professional development provides a guideline for the general ordering of instructional competencies and skills. Level one deals with CDA management of individuals, small groups, and large groups. It includes the ability to identify problem situations and effectively and unobtrusively intervene to manage and direct behavior.

Level two, implementation, refers to the utilization of new instructional materials. This skill involves sophisticated techniques of diagnosis of instructional readiness, techniques of motivation, and techniques of pre-testing, post-testing, and analysis.

Adaptation implies the ability to comprehend and diagnose individual cultural differences in the classroom. This level includes the necessity to adjust and adapt the various kinds of instructional materials and procedures to individual learning situations. It requires the knowledge of many materials and techniques in addition to cultural perceptions, mores, values, and attitudes.

The fourth level, innovation, involves the actual preparation and organization of new instructional materials and techniques developed and tested by the CDA to fill specific classroom needs to solve particular instructional problems. It is likely a lack of materials relevant to the needs of Indian pre-school children involved in the CDA projects demands that the creation of new and cultural-sensitive materials be developed and provided. Such skills must become fundamental to the abilities of the CDA graduates.

CHILD DEVELOPMENT ASSOCIATE TRAINING AND ITS IMPLICATIONS FOR CHANGE IN TRIBAL EDUCATION PRIORITIES AND INVOLVEMENT

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The implications for change in tribal education priorities and involvement will be explored in this paper. It will be necessary at the outset to say that the Child Development Associate is hoped to be different from teacher training of the past. As a matter of fact, it would be virtually impossible for this writer to take part in the work of the Child Development Consortium unless there was at least hope for relevant training for the CDA working with Indian children. By this is meant that unless there is some mechanism for tribal control of what Child Development Associates are taught and how they are taught it, then there would be no point in hoping they would reasonably reflect Indian tribal life.

To clarify the above and elaborate on it somewhat, it might help to take a quick look at teacher training of the past. It is difficult to separate teacher training from the past from the training of the other professions. There are similarities in all the professional training for workers among Indians. In looking over the fields of professional services deemed necessary for Native American communities,[1] it appears that doctors, nurses, social workers, and teachers have been remarkably ill-prepared for their work. This is not to say that they were poorly trained in the mechanics of their jobs. That is another question. The point is that though they may be the finest techniquely trained doctors, nurses, social workers or teachers in the universe, they may know nothing about the reality set of those villages and reservations they serve.

On the surface this may not look bad. Well, after all, it is the American way to be fast and efficient in everything, including life and death processes.[2] But on the other hand, perhaps professional people who are not into the lives of their clients are ill-equipped to deliver their services, regardless of how extensive their technical training might have been.

It is in this area of that there is real opportunity for Native Americans to bring about change in tribal priorities and involvement. That is to say, that if Indians say what those in the helping professions do to serve them, those professions will have to accomodate in ways that will cause the professions themselves to change.[3] It is encouraging that Indian people like ourselves are being asked to contribute ideas on the development of the Child Development Associate Program. The Child Development Associate training can be developed to accomodate and serve Indian communities by being built up with Indian guidance and recommendations. One cannot help wondering what kind of professional would serve Indian communities now if at the time they began to serve they asked what was needed and wanted.

If Child Development Associate training is built up around the approval and determination of communities served, the implications are threefold. Generally these implications have to do with values, self-determination, and compatibility. First, if Indian communities determine Child Development Associate training according to their value systems, the training will be different from that that would be imposed from other value sets. This is a critical distinction that many feel is the basis for many problems Indians have had in dealing with the United States government and the American way of life. Second, self-determination is a virtually sacred right according

to the American Constitution and traditional modes of thinking. You could have fooled the Indians with this one - and as a matter of fact often did. While school boards and school committees determined what would be taught and how it would be taught, Indians were studied by outsiders, who then recommended to other outsiders how to handle the education of the American Indian. History of American Indian education has shown a remarkable myopia on the part of those who decided policy, and self-determination translated down to mean self-extinction for Indian people. It appears that self-determination was an American right that Indians had no right to. Third, if Indians determine Child Development Associate training there are implications in compatibility that are a joy to see after generations of teacher/student tension that has prevailed.

I.

In the area of values it is necessary to say that Indian people have always valued their young. In subsistance living, where infant mortality was high, those babies who lived were truly blessed. They were living over a lot of odds and therefore were considered special. There are anthropological accounts that Indians raise undisciplined, untrained children whom they do not love enough to mold properly. There is another way to look at this issue - the Indian way. Indians respect and love their children enough not to try to impose themselves on their young. Pushing a child into a certain mode before he is ready for it or before you can even be sure it is good for him seems impractical and self-defeating to Indian people. The American public is going through a period of sudden increase in the importance of the young child. In many ways this is a rediscovery on the part of the general American public of what Indians knew all along.

The young child and his development is too important to Indian people to be left to the whims of education fads. The care and raising of the young permeates the whole spectrum of tribal life. In other words, the importance of the young child is not something Indians have to learn as a value; rather it is a value they have always had and at most need only to reaffirm their faith in their own intuition.

Another way that values will be reflected in Child Development Associate training if tribes have a real role in it will be in the way the child is viewed by those around him. Indian education done by outsiders has imposed a lot of feelings of the inferiority of Indians onto both teachers and students. No tribe that plans for the training of Child Development Associates is going to tolerate this view of the relativistic usefulness of one culture over another. The role of the Child Development Associate will be different from the role of the teacher of the past since the CDA will not be charged with saving of a race in general and his students in particular. Instead, the tribe will decide what priorities are good for its children, and then through training and an ability to see the handwriting on the wall, the Child Development Associate will reflect those priorities.

On a more positive note it appears that for practical purposes it would be a relief for educators of the young to reflect the values of the culture. After all, missionary zeal palls after a certain amount of resistance, and then a kind of bitterness sets in that does nobody any good. If tribal councils can help in the training plan, then the Child Development Associate can feel more comfortable about his work with children entrusted to him. If nothing else, he can share the blame with the tribe when things go wrong.

Finally, in the realm of values, what could be more valuable than a culture's self-esteem? If tribes decide what their young should learn, this will reflect their ability to be responsible thoughtful people who know how to make decisions.

II.

The section on the implications of values in Child Development training is difficult to separate from the section on the implications for self-determination. As stated before, for Indian people, self-determination has shaken down to mean self-extinction. Virtually any attempt to decide differently from the American way of life has led to cultural strangulation of Indians. This has generally been thought to be self-imposed. It is remarkable that the rights of self-government have not translated down to Indian life on any great scale. Any time Indians have been asked for their opinions about their own lives, those opinions have been subject to heavy-handed vetos by those who were really making policy. Indian people have had assumptions made about themselves that led those governing them to decide that they were not worthy of self-determination. This is amazing, especially in education, since it has been considered an untouchable American right. The question is not should Indians have self-determination? Self-determination is an American right and Indians, being if anything, more American than anyone else should certainly have it. The question is, instead, what will self-determination do for the Indian people? If tribes can set standards for programs and people who work in them, what kind of programs will grow out of this? Rather than throw out a danger signal and get all upset about how Indians might upset America with their mysterious ways, why not look at the advantages self-determination would bring to both sides. Specifically, if Child Development

Associate training is developed in cooperation with those tribes served, might that training more realistically prepare the Child Development Associate to work with that tribe. Equally important, this is a marvelous opportunity for tribal leaders to think about their way of life in a way that will give them an appreciation for their philosophy and culture. Those who determine for others risk being resented. The least they can do is to be receptive to the ways they can keep peaceful negotiations going in communities. The most profound way to insult a culture is to indicate by your education system that that culture has no real offering in how its young should be taught. This is even more true in a country that states that there is free education for all. On the basis that one culture is different from another, it is critical that when changes are taking place - nursery schools and day care centers are certainly changes - that the saviors and the saved get together and decide: 1) who is being saved; 2) how to effect necessary changes without threatening a way of life; and 3) exercize a pride in citizenship that is basic to this country.

III.

My third section on compatibility reflects the values and self-determination discussed previously. In going over the Child Development Associate Consortium list of competencies for the CDA, it seems that the CDA would be above all a nice person to be around. It appears that basic to CDA abilities is the ability to be a good human being. The abilities to organize and maintain a safe environment for young children can only be built on the foundation of a secure emotional, psychological, and mental base. Tribal participants who decide upon Child Development Associate training would not advocate the training of those who would not fit into their culture patterns. Tribes who

value their young and community harmony will not be tolerant of those whose nature will not accomodate tribal ways of life. Good Child Development Associates will be those who have a basic sense of how it is to live and let live. That is, the Child Development Associates who have a basic sense of fairness will be successful in Indian communities.

This brings up another aspect of compatibility. If tribes have a say in CDA training and the directions it will change educational priorities and involvement, it is very likely that this will mean that there will be a desire to have Indian CDA's. This is not intended as a racial pitch that indicates that only Indians should educate Indians. On the contrary, it is instead intended to focus in on the likely consequences of having tribal involvement in Child Development Associate training. Some of this paper dealt with the training as if the Child Development Associate will be from outside the culture. Hopefully this will not be the case. The idea behind shorter training time coupled with the practicum will make it more practical for tribal members to take part in it and will open up opportunities as trained tribal people who would be gainfully employed in their own communities where they have a stake in life. A conservative hope would be that this training would encourage tribal members to get specialized training that would be useful to them and their culture. One can only speculate at how many Indian education issues would not be so tragically apparent today if Indian people had a bigger role in their past education.

With tribal involvement, Indians will probably be attracted to the Child Development Associate training. The long term consequences of this are really quite nice. To give you a parochial example, consider the village Head Start

centers of Alaska. Some of these teachers and aides have been receiving training and college coursework for seven years. They were originally hired by their village. The villagers did not seem to have a pressing need to hire preschool teachers from outside their villages. There appeared to be trainable people right there already. The remarkable thing about these staff members is that they combined a beautiful sense of Native culture and fancy talk about child development. They can hold their own, even in broken English, with the most sophisticated child development professor. They are an example that training need not take you away from your way of life, nor does it need to alienate you from your tribe. Instead it can make you more able to cope with both ways of life. It would appear that this experience of in-house use of tribal people in CDA could only enhance the program and make it more real to those in the training. Also, from the trainee point of view, if the tribal councils have a say in the training of Child Development Associates, then this could serve to enhance its appeal. In other words, it could very well make tribal members more amenable to the training if they knew it was approved by the tribe.

The above aspects of the role of tribal involvement in Child Development Associate training serve as a bare outline. We will not know what tribal involvement will do to Child Development Associate training until we try it. It appears that a great shift in staffing has taken place since the war on poverty. Before that time minority cultures were somewhat overlooked by policy makers. When all those people to people programs started there was a lot of nervousness on all fronts. The experts were actually panicked and the need for local staff became painfully clear in a hurry. But think back about who these local people were. While they may not have been experts by

definitions of those times, they certainly were necessary. And again think about who they were in comparison to the experts. While I have never compiled the data, I would venture to say that there was a lot more variation in age, school achievement, and race of the paraprofessional staffs as compared to those of expert saviors. And ask, were they capable people? Could they function in spite of their "disadvantaged" backgrounds? This question is left to you to answer from your own experiences. We would do well to adopt some positive aspects of this experience to Child Development Associate training.

Tribal involvement in CDA training can serve to sharpen the skills of tribal members as well as enhance the training itself. It can on one hand make the program more real to those served, but this involvement can also help tribes be more aware and responsive to the child development issues currently in vogue in the country. It has been my experience that tribal councils and other client-centered boards take a very serious and profound look at their jobs. And they do so with a freshness and appeal that is sometimes lost in years of working in underfunded agencies. The reciprocal advantages are too great for the Child Development Consortium not to fit its aims with the aims of communities served.

Footnotes

[1]For purposes of this paper, community is a conglomerate word similar to the word Indian. It includes the village, the reservation or the urban center that would serve American Indians. In speaking of one set of priorities from one Indian Community, one is absolutely not speaking for all Indians of other kinds of communities. Indian in this paper includes all Native Americans.

[2]Vine, Deloria, Jr. Custer Died for Your Sins gives an Indian's perspective of coping with the United States dominance.

[3]Meriam, Lewis. The Problem of Indian Administration, page 371.

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ALTERNATIVE FOR ASSESSING COMPETENCIES

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The title of this paper may be misleading with respect to what follows. The intent of this paper is not to suggest something that is an alternative to the development of certain structure for the assessing of competence. The purpose is to assess the competencies as developed by the CDA Consortium and to suggest an alternative format so that more specification is developed for the child development associate. This will pave the way for developing a process for self-analysis and self-evaluation, thus leading to self-improvement.

The child care business, whether done by a professional or a volunteer (paraprofessional or a laymen) is a professional task. The child development worker and early childhood educator must make many important "professional" decisions relating to child development and growth such as:

- analysis of learning problems
- developing positive self concept
- providing for safe and healthy learning environment
- advance physical and intellectual competence
- coordinate home and center child rearing practices and expectations

One problem related to the child development worker's role is the lack of agreement about what that role is. It is important, therefore,

that the definition, or criterion of competence, have a standard upon which parents, child development workers, teachers, administrators and others can work cooperatively to improve the agreed upon activities in and out of the center for the development of children. Nothing new is being suggested because the CDA organization documents states "If general roles are to have any real meaning or effect on the training, assessment and credentialling of child care and early education personnel, greater specification is required. Roles must be defined in terms of specific behavior - the competencies encompassed."

It is also necessary, I believe, to establish goals and objectives that are clearly defined with respect to early childhood development and early education for Indian people. I couldn't agree more by the assertion made in the CDA documents which says, "The goals of child development and early education must be clarified. The primary role of competent child care and early education personnel must be the facilitation of goals."

There is continuing debate and disagreement among experts concerning the goals and objectives of day care and early education. There seems to be some agreement that the day care and early education efforts should be more than custodial - that they will have strong components involving education, mental health, and fostering family cohesiveness. Which areas of these components to stress are the subject of uncertain and often vague discussions.

It is also apparent that the very pluralism of American society requires that a diversity of child care arrangements be made to accommodate

the needs and interests of children and parents who come from a different social and ethnic background.

Recognizing that goals for child care and early education for Indian people must be clearly defined and clarified in order to arrive at those competencies by personnel who will facilitate those goals, it may be appropriate to discuss briefly those donditions among American Indians which affect child growth and development. This may shed some light on goals that may be developed for Indian day care and early education programs.

There are all kinds of statistics around that show that American Indians suffer from ill-health, economic deprivation, social disorganization, unemployment, lack of education, and overpatronizing from their fellow Americans. American Indian life expectancy is in the mid-forties as compared to other Americans who live to be in their 70's. American Indians have an infant mortality rate that is much higher than the rest of the American population. The surviving children suffer from high incidence of diseases. The affects of these diseases on growth and development have not been fully assessed. As an example, the number of disease among American Indians is otitis media, an infection of the middle ear. The effects of this disease on neurological system that affect growth and development, particularly learning (except for deafness) have not been full investigated.

It is generally recognized that quality education has not been available to the American Indian child. Research literature points out that the American Indian children are not as successful as non-Indian

children in adapting to the American school classroom and in meeting the norms of educational achievement set by the school. Indian children score lower on most standardized tests, read and write English less well, drop out of school earlier and in greater numbers, attend school less frequently, and behave less satisfactorily in the classroom than non-Indian children.

Part of the reason for the unsuccessful experiences in American schools for most Indian children is that the education they receive is imposed upon them. In most instances Indian people have had little to say about how their children are to be educated. Even where Indians have begun to take control of their schools, the educational fare is heavily influenced by White-American education institutions. It is no wonder then that many Indians still refer to the American educational institutions as White Man schools.

Education research has indicated that Indian children prefer the style of learning characteristic of their culture. Since Indian people have different cultures, it is probably safe to assume that there exists differing learning styles. Educational institutions have not recognized these learning preferences of Indian children. This illustrates the gap that exists between research and program activities. For more discussions of this subject I refer to WHO SHOULD CONTROL INDIAN EDUCATION? by McKinley, Bayne and Nimnicht, Far West Laboratory for Educational Research and Development, 1971.

Poor health, low life expectancy, lack of quality education, non-involvement, unemployment which often include 90% of the population of an Indian tribe, leads to poverty in many ways. Symptoms of the life conditions

of most Indians are break-up of families, excessive use of alcohol, suicide, cultural disintegration, and other forms of social disorganization.

The above brief discussion of conditions that prevail among many Indian groups, and I have only highlighted some conditions, may provide us with some insights into what should be the goals of Indian day care and early learning programs. Other participants in the colloquy will no doubt bring out many other aspects of Indian life that should be considered in goal formulations for the day care and early learning efforts.

It seems imperative that in the discussions of any intervention in the development of Indian children that the Indian people be involved and that every effort be made to preserve and sustain the family and its culture. Any intervention that ignores the Indians, as well intended as it may be, will only repeat the mistakes that already have been made. This may sound like overemphasizing the obvious. It is necessary to point this out because majority of those who work with Indians soon develop an attitude that they know best what is good for the Indian. It seems, therefore, that the goals of day care and early learning efforts should be directed toward something like the following:

- A total family support effort. Centers should not compete or replace the family. This means awareness and knowledge of child rearing practices, including the continuities of learning developed in the home as the child enters school
- preservation of the culture of the American Indian
- development of early detection of developmental delays
- development of social services that will supplement the the development of a child within the family
- development of nutrition and health care services
- elimination of labels that injure self-concepts

- responsiveness to the cognitive development of Indian children, not only by the parents and child care and early education personnel, but also by all educators who will be working with the children. This includes coordination of research efforts with education programs.

In reading the CDA competencies provided us in the packet for the colloquy, my first impression was that they overstressed classroom management. The competencies listed for manipulating the physical environment of the classroom and materials therein were specific. The competencies listed for learning, self-concepts and coordination of home and the center are stated generally. My next reaction was that the list is a typical set of general statements that provide the guidelines for the American schools, including those primarily educating Indian children.

I realize that the competencies were developed by the consortium with the knowledge that they are suggestions and will need further refinement.

Because there are certain characteristics about Indian children which have never been recognized, appreciated, or attention given to, it becomes very important for the personnel working with Indian children, particularly in a day care center, to have sound definition of competence which deals with developmental activites. The definition of competence should be based upon the concept that a factor which can be accurately defined can be measured. The identification of those specific areas of child care and early education competence (defined and measurable) will lead to providing a process through which personnel and others can knowledge and insights into the learning transactions. This process will enable child care and early education personnel and others to objectively assess the competence and increase professional competence

through the application of objective standards and criteria. Lists of competencies are not very useful unless they can be measured for the purpose of evaluation, and consequently to improve performance.

One of the best definitions of teahhing competence that I have seen in contained in THE ROLE OF THE TEACHER IN SOCIETY published by the National IOTA Council. The definition of teaching competence identifies six major areas of responsibility of the professional teacher in conducting teaching activities with approximately one hundred sub-points within those six areas. I realize that child care and early learning involves major responsibilities other than those stressing learning, teaching, and emphasizing cognitive areas. I believe, however, that the definitions of the ROLE OF THE TEACHER IN SOCIETY can be useful as a guide for developing competencies for the child care and early education personnel.

The six areas identifies teacher competence as:

1. Director of learning
2. Counselor and advisor
3. Mediator of the culture
4. Link with the community
5. Member of the staff
6. Member of the teaching profession

A much more valuable tool for improving professional performance are the graining workshops developed by the National IOTA Council, using the ROLE OF THE TEACHER IN SOCIETY. (IOTA is an acronym for Instrument of the Observation of Teaching Activities). The workshops in the evaluation

of teacher competence are designed to bring teachers, administrators and observers (parents and others interested in teaching activities) together in a coordinated effort to promote more effective evaluation programs and procedures with the prime objective being the improvement of instruction. What is expected of the effective classroom teacher is stated in behavioral terms. It is an operational definition of effective teaching. Through classroom discussions and interviews it is possible to ascertain with considerable accuracy a profile of the teacher performance in the six roles.

Another feature of the IOTA workshops is that it involves "observers" who may be parents or any one other than teachers who want to learn how to assess teacher performance. IOTA recognized that the observer has a role in improvement of teaching competence and it emphasizes a cooperative responsibility--teacher and observer--to help the teacher do better those things which the teacher wishes to do. The observer is helped to become more objective through the development of the ability to observe and collect verifiable data concerning the teaching activities.

In summary IOTA does the following:

1. Defines teacher competence - ROLE OF THE TEACHER IN SOCIETY
2. Provides a common set of criteria - the instrument--in behavioral terms in five levels of teacher competence.
3. Provides a common vocabulary.
4. Provides a basis for discussion with teachers concerning the philosophical and operational objectives of teaching.
5. Focuses on:
   - Objectivity, not subjectivity
   - Analysis, not comparison
   - Specificity, not generalization
6. Postulates that:
   - Improvement of teaching competence is essential

It has been too easy for early learning experts to latch on to cognitive development as the panacea for the development of Indian children. I agree with Dr. Edward Zigler, former director of HEW's Office of Child Development when he said in a recent publication of the VOICE OF CHILDREN that the most pressing need in early children programs is not pre-school education, but day care - day care that is intertwined with family uplifting and taking what is best from family to develop the child.

Some childhood experts have stressed lack of verbal skills, comparing children from ethnic backgrounds with the middle White class American. Others have stressed environmental conditions among the poor and nonconforming ethnic groups as impairing the development of cognitive skills. Still others have emphasized enrichment activities, orientation to what the middle class considers as good.

It is fairly easy to develop measurable competencies in the cognitive area in comparison with the affective areas and those dealing with different norms and standards of another culture. It is possible, however, to develop competencies dealing with agreed upon activities that will be understood by child care and early educational personnel and parents.

It is my recommendation that CDA Consortium develop specific goals for the development of child care and early education with individual Indian group. After this is accomplished it would work cooperatively with the Indian groups to develop the competencies to achieve those goals. Since Indian communities differ in culture and therefore have diversified needs, it is quite possible that some will want to stress pre-school that emphasizes cognitive development.

METHODS OF ASSESSING THE CDA - FOR DEMANDING ACCEPTABLE ATTITUDE REQUIREMENTS IN TEACHING INDIAN CHILDREN

By: Alonzo Flores
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Hello.

I would like to thank those responsible for the organization of the Consortium for asking me to be involved in their endeavor.

My topic today is relative to the assessment of attitudes of those who work with Indian children. It would be easy to philosophize and to reiterate all of the "right things" as so many have done before when asked to consider a discussion of attitudes. There are few who could not effectively identify attitude and/or define it. There are even fewer who disagree that attitude is an important, if not the prime ingredient, in the adult-child relationship.

Today, I have no intention of standing here and telling you again what attitude is and how it affects the relationship and/or interaction of those who must communicate. I have taken the liberty to assume that everyone here is willing to become involved with ideas, concepts and tools that help us better understand ourselves and others. I have also assumed that the education and climate of the learning atmosphere for Indian children are also important to you.

With this in mind, I am now asking to become involved by participating in the use of an attitude assessment scale which I believe could have application and impact upon our thinking - now and in the future. The instrument strangely enough is called the Flores Attitude Assessment Scale and is currently being passed out to you.

For those of you who have a copy, you find that there are three pages. The first is full of directions and instructions; the second, an empty page with a grid on it; and the third, a combination of the first two. In its present form, it doesn't mean anything except that it provides for you a diagram from which you may receive feedback about your priorities which definitely influence your attitudes.

At this point, you are already committed to make a decision based upon your attitude in that you will be aware of why you decide to participate in using the scale or why you decide to reject becoming involved. In either case, feel free to be involved or to reject becoming involved. Whatever your decision, you will - by your subsequent behavior - share with us your attitude toward involvement and the feedback this involvement will afford you in the next few minutes.

If you will turn to page two of the scale, we will begin.

Your first instruction on page one asks you to rate yourself according to how you perceive your attitude toward children. On a continuum from one (1) to one hundred (100), put down a number that approximates your attitude. A high score if you believe that your attitude toward children is positive and a low score if you believe your attitude is negative. Place this rating in the box at the upper left corner of the page. I realize that the instructions on page one ask for your attitude toward training; but since children are to reap the benefits of this training, let us consider them today.

Your second instruction asks that you make a list of as many things that are relevant and relative to your thinking as you can. In this case we are still considering children so list as many behaviors that children

exhibit as you can. Better yet, I would suggest that you keep the list of behaviors relatively short (no more than ten) for the purpose of expediency. Record this list in the spaces provided under "WORD LIST."

When you have completed your list, turn to page one and select those treatments that you think apply to the behaviors and score each in the appropriate column. It would be wise, in my opinion, to read the note on the bottom of page two. This could facilitate your scoring of the behaviors you have listed.

After you have scored the treatments and totaled the columns, turn to page three and record in the appropriate column your totals from page two. In this case, you will not have to deal with a profile that will exceed ten (unless you really got ambitious). Be sure to read the directions on the right side of the page and carry out the process of totaling your recording of the data from page two.

Add the totals from Areas I, II, III and IV and write it down below the other scores. These four areas represent priorities that contribute to a negative attitude. Next, add the totals from Areas V, VI and VII and write the sum below the other scores. These three areas represent priorities that contribute to a positive attitude.

To find your positive attitude percentage, take a grand total (negative + positive = GT) and divide it into your positive total. Your negative attitude percentage will be the difference between 100% and your positive attitude percentage. Now comes the moment of truth! Compare your positive attitude percentage with the score you gave yourself in the box at the upper left corner of page two.

In analyzing the totals on the profile, those that occur under I, II, III and IV are inhibiting attitudes for all children who are exposed to them. Those totals that occur under V, VI and VII are supportive, concerned attitudes that also encourage learning and experience while recognizing that the child must be able to behave in a random fashion to exhibit his creativity. It must be recognized that whenever a child is functioning under a structured exercise, there is no time or room for him to engage in relevant learning and/or creative behavior. He is not "doing his thing" - he is doing yours (if you are the teacher).

At this time, would you please rate on a continuum from one to one hundred your agreement with the feedback you received from the instrument. I do not mean the agreement between your self-rating and your positive attitude percentage. I mean, how do you feel about the feedback you received in the form of the positive and negative attitude percentages and that which you realized throughout the exercise. Again a high score if you agree and a low score if you disagree.

Next, would you please rate on a continuum from one to one hundred the impact which this and your interaction with the FAAS feedback will have upon your future thinking regarding your attitude toward children.

Normally, I would collect this data for use in statistical analysis. Today, I would like for you to keep it along with the instrument as an indication of how for a short time you felt about children.

I think it is wise at this point in time to reflect upon what we just did together. The instrument itself is nothing more than words and lines (and a few numbers) on three pieces of paper which until you interact with it, make your list, apply the treatment, build your profile and figure

your percentage means very little to the world. Its only real relevance before it comes to you is that it might be used to start your charcoal fire in your barbeque grill. It becomes relevant and valid when you use it. So, if you have questions about its relevance and validity, just remember that it was nothing more than a skeletal framework until you provided the meat and built your organism. The feedback is not built upon the framework - it is the result of the content that was imposed upon this framework by the user (in this case you). If you don't like what it says, have a good talk with the person you look at each morning in the mirror while you brush your teeth. Maybe he can give you a few answers.

In my opinion, the FAAS is inherently self-validating because the participant is:

A. Using his own list of characteristics to be treated;

B. Applying the prescribed treatments according to his own criteria or priorities;

C. Tallying, totaling and recording his own data;

D. Rating himself and the instrument's accuracy and impact upon him and his projected future behavior;

E. He may "turn off" at any time and refuse to do the FAAS; and

F. He assumes the responsibility for his involvement and subsequent behavior.

Because of the above, the FAAS is a viable feedback instrument or tool for identical reasons. It is viable because the user is dealing with his own material. He is applying the treatment in his own way. From this he extracts his own data. In addition, he rates himself and compares these ratings by taking his actual attitude percentage and comparing it with his pre-involvement assessment of himself. Most

importantly, he is afforded the ethical responsibility of rejecting the activity at any time. This involvement or rejection affords him immediate feedback on his interest and dedication and/or commitment to whatever he is dealing with at the time. If his interest, dedication and commitment are high, he will complete the activity no matter how threatening and/or painful it is for him. Conversely, if these are not important to him, he will recognize this and "turn off" or reject the activity. This should help him realize that perhaps he should work in another area where he does not have to deal with whatever he is using the FAAS for at the time (in this case, we were considering children).

To close this segment of this presentation, let us discuss how the FAAS came into being. Shortly before this meeting, I was in the process of looking for a tool that would be in effect practically self-validating in helping a person deal with himself in terms of his valuing process. (Let me digress to say that I have been engaged in developing a theory of values over the past three years which is based upon the work of Abraham Maslow and the contruct first presented to the American Psychological Association by Clare Graves of Union College, Schnectady, New York in 1967.) As I deliberated, I remembered that, in my work as a group process consultant, I have used Sidney Simon's Twenty Things I Love To Do valuing exercise. In fact, I have been using it so much that I had extended the treatments from the six or seven that Sid uses to fourteen of my own. It then occured to me that it would be relatively simple to use this format to construct an attitude assessment scale which the participant would literally build for himself. He would be doing "his thing" and not mine and that was what validation was all about.

While the Consortium was not the reason for the development of the FAAS, this event certainly hastened its development to the present stage. In its growth, it has gone through about three revisions and we are in the process of preparing it for programming into the computer at ASU. We feel that by the first of April it will be ready for use by anyone who can use a teletype terminal. So, again I thank you for involving me in this endeavor.

The Flores Attitude Assessment Scale has been used at Arizona State University during the past few weeks. In fact, we used three groups with a total population of 95. I gathered data by administering the FAAS to the two classes I teach and included students in ASU's Elementary Education Outreach Program in Chandler, Arizona. After each group had interacted with the instrument, they were asked to write on a 3 X 5 card their age, sex, self-rating, agreement (as you were asked to do), impact upon future thinking, positive attitude and negative attitude score which we used as our data.

Using these three groups, I concentrated upon the variable relative to the degree of exposure to children these groups experienced. The population sample was as follows:

Group "A" - Junior students who are currently participating in the ASU Elementary Education Outreach Program in Chandler, Arizona (20)

Group "B" - Sophomore, junior, senior and selected graduate students currently enrolled in EE 355 Social Studies in the Elementary School, Section 6, Monday evenings (40)

Group "C" - Sophomore, junior, senior and selected graduate students currently enrolled in EE 355 Social Studies in the Elementary School, Section 7, Tuesday afternoons (35)

Approximately 8 or 20% of the students in Group "B" are currently engaged in their student teaching semester. The rest of this group and all of Group "C" are full time students on the campus at ASU. This gives a sample in which 28 or 29% of the participants are currently in contact with children for a large part of the day.

With the above variable in mind we applied a statistical treatment to test five hypotheses that deal with:

1. Variance in the self rating among the groups.
2. Variance in agreement with the feedback.
3. Variance in the impact of the feedback and interaction with the FAAS on future thinking about attitudes toward children.
4. Variance in positive attitude percentages.
5. Variance in negative attitude percentages.

We ran a two-way analysis of variance (F-Test) and did not reject the null hypotheses for 1, 4 or 5. However, hypothesis 2 was rejected at the .01 level of significance. The F-ratio was a whopping 7.02 but the real story is told in the tests between groups where the F-ratio was 13.95 between Group "B" and Group "A" and between Group "C" and Group "A" the F-ratio was 4.86. Both of these F-ratios were significant at the .01 level of significance.

What is of great importance is that Group "A" has the greatest exposure to children in its capacity as an "outreach" program where the students get their training in the public schools - a modified CJT approach. What the data appears to imply is that those who have the greatest opportunity to interact with children are the least willing to accept feedback relative to their attitudes toward children. Does this then infer that people who

are most closely in touch with children have more difficulty in accepting them or interacting with them with a positive attitude?

Hypothesis 3 was also rejected through an F-ratio of 3.79 which was significant at the .05 level of significance. In discussing the tests between groups, Group "B" had an F-ratio of 5.45 when compared with Group "A" and Group "C" had an F-ratio of 6.90 when compared with Group "A". There was no significant difference between Groups "B" and "C". What is most interesting again is the fact that the group that is most closely associated with children for the most time is again the group with lowest mean score. In addition to being unwilling to accept feedback as relevant, are they also less willing to consider improving their attitudes toward children?

There we have it. The FAAS can be dealt with statistically only as a source of data that is generated by the participant. There is nothing inherently valid about the framework that constitutes the unused instrument - because there is no data. I invite anyone to dismantle, uncover, expose or whatever that which we have built into the instrument. I would suppose that the most important ingredient in the process that is the FAAS is involvement. The participant or user is indeed doing "his own thing" and not mine.

Not only that, the experience becomes a valid learning experience in that he is having to make decisions and solve whatever problems arise in his involvement with himself. I would like to make an observation here:

> Whenever the learner makes a decision - learning occurs. It makes no difference what the essence or whether the decision is concerned with acceptance or rejection. At decision-making time, the involvement is high and the emotional factor is very much in evidence so that the process of decision making borders on being an aesthetic experience. In many cases, if the decision is positive acceptance, the experience becomes an aesthetic, highly personal function of the mind and body. Whatever subject matter is associated with the experience is learned and cherished as a vital component of that moment.

When one considers this statement, the positive, supportive, concerned attitude is a necessary ingredient in the learning process. The person who is responsible for the learning of children must take this into consideration and behave accordingly. To the extent that this behavior can be maintained, the greater the probability that viable, relevant learning will occur. To the extent that this behavior can be maintained, the less fear or threat will be felt by the child. To the extent that this behavior can be maintained, the more likely the child is to feel that he is a viable, worthwhile person. All of these are needed by all learners - in this case, learning Indian children.

Part II

Let us turn now to a discussion of the various types of assessment procedures. The Charles F. Kettering Foundation through its Institute for the Development of Educational Activities (I/D/E/A) has developed an approach to elementary education called IGE - Individually Guided Education. In this construct is a model for assessment procedures that deals with achievement. IGE says "assessment of learning" but the behavior of the learner is what is attended. I have secured permission to use their model and have taken the liberty to reinterpret it in order for us to discuss some relevant ways to assess the attitudes of the Child Development Associate.

As you can see, this model deals with four types of assessment: (1) pencil and paper tests; (2) performance tests; (3) work samples and (4) observation of behavior. It also takes into consideration the assessment situations and I would like to discuss briefly each of these.

In the formal testing situation, the person to be assessed interacts with a testing device, instrument or essay to determine knowledge, understanding and theoretical application of material being studied or training received.

In the normal classroom or work environment situation, the person to be assessed functions in a manner relative to his work or study so that data can be gathered on how he functions in this situation. Usually samples of work and observation of behavior during these functions provide the assessor with the data needed to make an assessment. We have now come to the question, "What is to be assessed in these situations relative to the attitudes of Child Development Associates?"

In the formal testing situation, let us first discuss the pencil and paper tests that can be utilized. The use of formal instruments such as the FAAS which we interacted with today is often preferred. Any instrument - and there are many that are available - devised to indicate the attitudes of the worker, trainee or student would come under this heading. The use of informal instruments such as essays, position papers or statements of opinion as well as other instructor-built instruments is more widespread than the application of formal testing instruments. Other forms of informal pencil and paper tests would be things like sociograms and other activities that help the individual place himself in an interaction situation. Many

times, opinions expressed verbally in an oral examination that are recorded by the person asking the questions are regarded as acceptable pencil and paper tests.

Another formal testing situation that is often used is that of performance testing. In these, behaviors are measured against prescribed behavioral criteria. For example, "A CDA is expected to be concerned about each child and endeavors to exhibit the following behaviors:"

1. Offer positive reinforcement for child behaviors that indicate

    a. Interest in something
    b. Positive interaction
    c. Willingness to become involved
    d. Creative ideas and work samples
    e. Cooperation in group play
    f. Etc.

2. Show empathy and understanding to a child who is not necessarily "doing the right thing"

3. Show acceptance of children as worthwhile persons by:

    a. Encouraging children to form opinions on certain issues
    b. Telling the child he has worth and then giving him the freedom to behave like a worthwhile person
    c. Accepting any behavior the child exhibits as right for that child at that time
    d. Not letting her (the CDA's) personal priorities impose themselves upon the children in the form of over approval or disapproval.

It should be noted that in the above, the observer of the behavior is given specific behaviors to check and the subject is expected to exhibit the prescribed behavior. It can be said the performance tests by definition call for specific behaviors. If that specific behavior is not apparent to the observer, there exists a good possibility and high probability that it will not be clear to the children. Performance behavior should be easily discernible and clearly observable. The observer must

be able to match the criteria and behavior with ease. Anything less than this is not acceptable to the formal testing situation.

The person who develops that assessment criteria should take great care to define the behavioral objectives and to state them in behavioral terms to afford the observer the criteria with which he/she can function effectively. Careful attention that behavioral criteria do not allow for "being close" or approximating should be exerted. When assessing attitudes, the observer should attend to his own attitudes very carefully. He should take care not to become too lax in interpreting the evaluation/performance criteria. The observer would do well to become involved in writing and constructing behavioral criteria.

A less demanding type of assessment that is equally effective as the formal situation and maybe even more revealing is the assessment in the normal classroom or work environment situation. Here we have a less formal approach to assessment in that it is one that can yield more pertinent information than a formal testing situation. This is so because the person who is being observed (the subject) is more at home in his regular role or work assignment. The subject is more relaxed and is likely to engage in more relevant behavior than in a formal situation. The subject, in the work situation, exhibits those attitudes that children are likely to encounter daily.

In the normal classroom or work environment, the type of written work that is taken into consideration and utilized as an assessment tool is the work sample. Here, types of work samples that would reflect the attitudes of the subject are:

1. Anecdotes about incidents relative to children's behavior. In this case, how the anecdotes are entered reflects the subject's attitude. What can be seen readily are his willingness to engage in detail about specific incidents because this indicates the level of his interest. On the other hand, sparse comment or lack of detail displays, at times, a lack of interest in the subject of the anecdote (the child).

2. Anecdotes about the subject's reactions to an incident or specific behavior are often times very revealing.

3. Entries in a child's cumulative file often reflect a staff member's attitude in that types of entries the subject makes reflect his/her feelings toward the child. In other words, whether the comments are positive, negative or non-committal can be very revealing also. Unfortunately, lack of entries in a child's cumulative file sometimes reflects lack of interest. For instance, what about the person who is too busy to make an entry? Unwillingness to consider the question, "What's more important than the child?" Lack of initiative to find out what comprises a significant behavior so that an entry can be made.

4. What kinds of descriptive remarks are made about a child? What adjectives are employed? When using prepositions does he/she say "on the child," "for the child," "to the child," "over the child," "under the teacher," "at the child." How are nouns and other names used when describing the child? Based on prepositions employed, is the child viewed as a subject or an object?

5. Memos and notes to other staff members concerning children often give excellent examples of a person's attitude. What type of notes are written? Are they casual but distant; formal; information only; do they show concern; are they friendly? Do the memos carry useful information to help someone else effectively work with children? Do memos share a child's success or newly developed awareness? Are positive memos as frequent as negative memos? More; less; ever; never? Do more memos come in than go out? Does the staff member feel comfortable when writing a memo? Are memos read immediately or when time permits? Are some of the memos threatening? Obviously the list of types of memos could continue for some length; but, let the above serve as examples.

The types of work samples to be gathered are so varied, let it suffice to say that the only barrier to obtaining ample samples would be the evaluator's deligence and initiative (both of which are excellent indicators of his personal attitude toward the task of evaluation or assessment) to which he is bound by his dedication to improve the learning of children.

Let us move on now to the fourth type of assessment, the observation of behavior in the normal classroom environment. Observation of behavior in the normal classroom environment often yields insights and understanding in the following ways:

> Behaviors reflect priorities which have definite influence upon attitudes. We can't help but be what we believe in and what we hold as important at that time.
>
> Postures offer/afford important clues to attitudes. You know, how we stand, how we sit certainly gives everybody indications of how willing we are to be involved. If we are really interested in what is going on, chances are we will be sitting on the edge of our chair leaning in - trying to get closer to the activity. When its really not important to us, we probably are sitting back with our legs crossed and our arms folded. And, if we are really disengaged, we probably are nodding off at this point.
>
> So there is no way that we can keep people from knowing what our attitudes are. All we can do is to try to present to them as true a picture of who we are most of the time and consciously work at presenting this picture to them.

Now, one of the most important facets - I think - of behavior is the way we speak to each other and the way we communicate with people - verbally. In the case of the CDA, how the staff member behaves when speaking to children yields so much about her attitude, her personality, her priorities to the kids that they know who she is immediately.

For example, do you say something to someone else in a nervous manner? Are you harried and hurried and does this come through in your voice? Does it feel like you are being pressured? What does your voice sound like when you are pressured? And we all know what it feels like to be frustrated. We can't help but give off clues for this.

Of course, if we are control oriented, the tone of voice that we exhibit is going to help us attain control. If we are uncaring and unconcerned, this is going to come through too because the one thing we are really not

involved with at the time is trying to communicate. In fact, if we are uncaring and unconcerned, we could care less what people think of us. But, oh my heavens, what happens when we are inhibited? The verbal behavior that we exhibit is really beautiful in that we are so willing to attend everything around us as a possible threat that we want to make our behavior as pleasing to everybody as we possibly can. When we're directive - even though we are not control oriented - there is an edge to our voice that helps people identify this very quickly.

If we're supportive, we ooze with concern and we ooze with a desire to interact. It's really fantastic. When we are enjoying, we're very happy and this comes through. And if we're willing to listen, if we're going to be receptive, this comes through very quickly also. How else can we be except what is most important to us at that time? If we are willing to listen and be receptive, we are probably also very accepting. In this mood, we encourage contributions from other people. We encourage them to be what they are. We create a situation where worthwhileness is a very important facet. If we're appreciative, it doesn't make any difference what behavior is being exhibited, we are going to find something good about it. Like I said earlier, if we are supportive, we are concerned. And if we are concerned, we want to get involved; we want to be supportive; we want to interact; we want to touch those people that we feel the closest to and we want to go out and find other people to whom we feel close.

The opposite is being withdrawn; the idea of withdrawing and not wanting to interact; not wanting to even be in a place where anyone is going to have any input into your thinking. In fact, sometimes we withdraw to the point where we turn everything off. This is OK too, I guess. As

long as we know that we are withdrawing and this is important to us. Because when we start withdrawing and have to apologize for it, it becomes a very uncomfortable thing for us. But, when we can withdraw and say, "I'm doing it because I need to." then fine; well in any case, this comes through very much in our overt behavior.

In paying attention to the child, sometimes we're very prone to let him know that the attendance to him is token in that we're attending him in a very grudging fashion. In the interactive situation, nobody likes to be tolerated. Nobody likes the idea of imposing themselves on somebody who is not open and receptive and who is just going to give them attention because they have to. Check yourself out. If kids aren't coming around you as often as you would like, see if you're not just paying a grudging attendance to them. Now we say as the question arises, "How are children spoken to?"

In any number of ways. We speak to them loudly, softly, harshly, or sweetly; or as viable persons and we say, "Hey, you're really worthwhile." We speak to them as an equal and say, "Come show me. Come help me. Come teach me."

Why not? Because we do learn from our interaction with children.

There are many times when we come in and we're very brusk; and we're throwing out statements in this manner. This goes along with being control oriented and directive; and, so does being officious. Can you imagine how a child who is being spoken to officiously reacts? You know, at pre-school age especially, he is so "ME" oriented (capital M, capital E) that he resents any intrusion into his "ME" world. Know that; and when you're

brusk, when you're officious, directive, manipulative and directly control oriented, you're interfering - you're intruding.

Now it would seem that by observing the above behaviors, the observer can effectively determine the subject's attitude toward children. There are criteria that one might suggest for such observation and these are relatively simple. They follow:

1. Does this behavior help the child develop a good self concept?
2. Does this behavior impose too many restrictions upon the child?
3. Does this behavior allow the child to make decisions for himself?
4. Does this behavior promote a trusting open relationship with the children?
5. Does this behavior promote learning on the part of the teacher?
6. Does this behavior encourage the child to ask questions?
7. Does this behavior create unrealistic expectations for the child?
8. Does this behavior encourage the staff member to do things with the children instead of for and to them?

WITH THE CHILDREN. WOW!

That's really something.

All eight of these can be easily applied. All eight of these can give us a tremendous insight into the behavior as we observe him in his work; in the very loose atmosphere of the classroom or his regular work situation. These attitudes can be compared with others arrived at and recorded to provide a profile for the subject.

What I am saying is that, rather than to just take either a formal written pencil and paper test; rather than take prescribed performance

behaviors or work samples or behaviors that we exhibit in a normal classroom situation, why can't all of these be combined to provide us with a profile. This profile could then be used as feedback tool for the subject as well as an assessment tool for the evaluator. Isn't this the real purpose of assessment - to provide at the time the assessment is occurring a learning process not only for the observer but for the subject of the observation. That is also one of the reasons that I am very pleased that I was able to develop the Flores Attitude Assessment Scale. The FAAS is more directed toward feedback than evaluation and, in my opinion, approaches the mind as a learning construct. All of these assessment procedures could be used as feedback instruments. Once the CDA and the Master Teacher have understood, conferred, agreed upon how they could be interpreted, these assessment procedures could be used as feedback instruments. In essence, both the observer and the subject would offer ideas as to how these interpretations could contribute in a relevant manner to the continuing improvement of the local program; to the extended and/or expanded awareness of the CDA.

I think that is really where the process is that we're talking about today. All of these characteristics - all of them - combined, can help us provide the CDA trainee with feedback so that they can be constantly learning, growing, changing and adjusting to themselves and to the world of the children in which they find themselves. This concept of learning equals growth equals change equals adjustment leads us to one of the most important things that we have and that is understanding. Wouldn't that be great; wouldn't it be great if we could create an understanding situation for the Indian child at the preschool level so that he can be himself -

whatever he is - and so that he is not in the process of being made into something he isn't.

I think that this has been the process of schooling. This has been the process of indoctrination. This has been the process of education - to make Indian children into something they are not. None of these processes have been involved with learning. Today, ladies and gentlemen, we are talking about approaches that can help the CDA create learning situations so that the child can become involved, can make decisions and can say, "I am - for all of that - worthwhile; and, I am capable!"

Part III

To wind up what we are doing today, I would like to - at this time - define attitude. I would like for you to attend the projection and think about what it says. I won't go through and read what the attitude thing says. It's already there for all of us to read. The reason I want to discuss the relevance of waiting until now to discuss and interpret attitudes is related to learning. The relevance of waiting until now is that (or was that) to define attitudes at the beginning of the presentation would have imposed an unwanted structure upon the Consortium. I personally wanted you to go through the Flores Attitude Assessment Scale and the discussion of the assessment procedure without a concensus or without an imposed definition in mind. I wanted this for a number of reasons:

1. I wanted you to experience your own attitudes and feelings about what was done and said.

2. I wanted you to feel free to agree or disagree on your own terms.

3. I wanted you to utilize your attitudes without a structure, expectation or frame of reference to guide you to a "right" perspective.

To help everyone here realize that there really is no way you can be wrong is definitely one of my goals. I wanted to afford everyone the realization that you are as good as you know how to be. What you are depends upon your priorities for the moment.

Situational?

Yes.

Acceptable?

That's up to you. I can live with it.

Finally, I wanted to remind you that any change in behavior; or refusal to change,is directly related to your attitude. So let us hope that in the final assessment model, we can create a learning situation for both the observer and the observed. If we can do this, then the degree of involvement will be high and the depth of commitment to improving education for Indian children will be increased with every assessment.

Thank you.

ASSESSMENT PROCDURES

SITUATION	WHAT IS ASSESSED	
	WRITTEN WORK	OVERT BEHAVIOR
FORMAL TESTING SITUATION	PENCIL AND PAPER TESTS	PERFORMANCE TESTS
NORMAL CLASSROOM ENVIORNMENT	WORK SAMPLES	OBSERVATION OF BEHAVIORS

A T T I T U D E

ATTITUDE IS . . . . .

evidenced

by a person's ACTIONS

A frame of mind

manifested

by some physical manifestations

A mental or emotional state

shown

by the way we ACT

An OPINION, or NEED, or FRAME OF REFERENCE

REVEALED

by what we SAY!

THE

FLORES ATTITUDE ASSESSMENT

SCALE

IN THE RATE YOURSELF BOX ON THE ACCOMPANYING SCORE SHEET, INDICATE HOW YOU PERCEIVE YOUR ATTITUDE TOWARD YOUR TRAINING. (A HIGH SCORE = POSITIVE ATTITUDE: A LOW SCORE = NEGATIVE ATTITUDE)

DIRECTIONS: MAKE A LIST OF AS MANY THINGS (USING SINGLE WORDS) THAT ARE RELEVANT AND RELATIVE TO YOUR THINKING AS YOU CAN. APPLY THE FOLLOWING TREATMENT USING THE COLUMNS ON THE SCORE SHEET WHICH CORRESPOND TO THE NUMBER OF EACH TREATMENT. WHEN FINISHED, TOTAL EACH COLUMN.

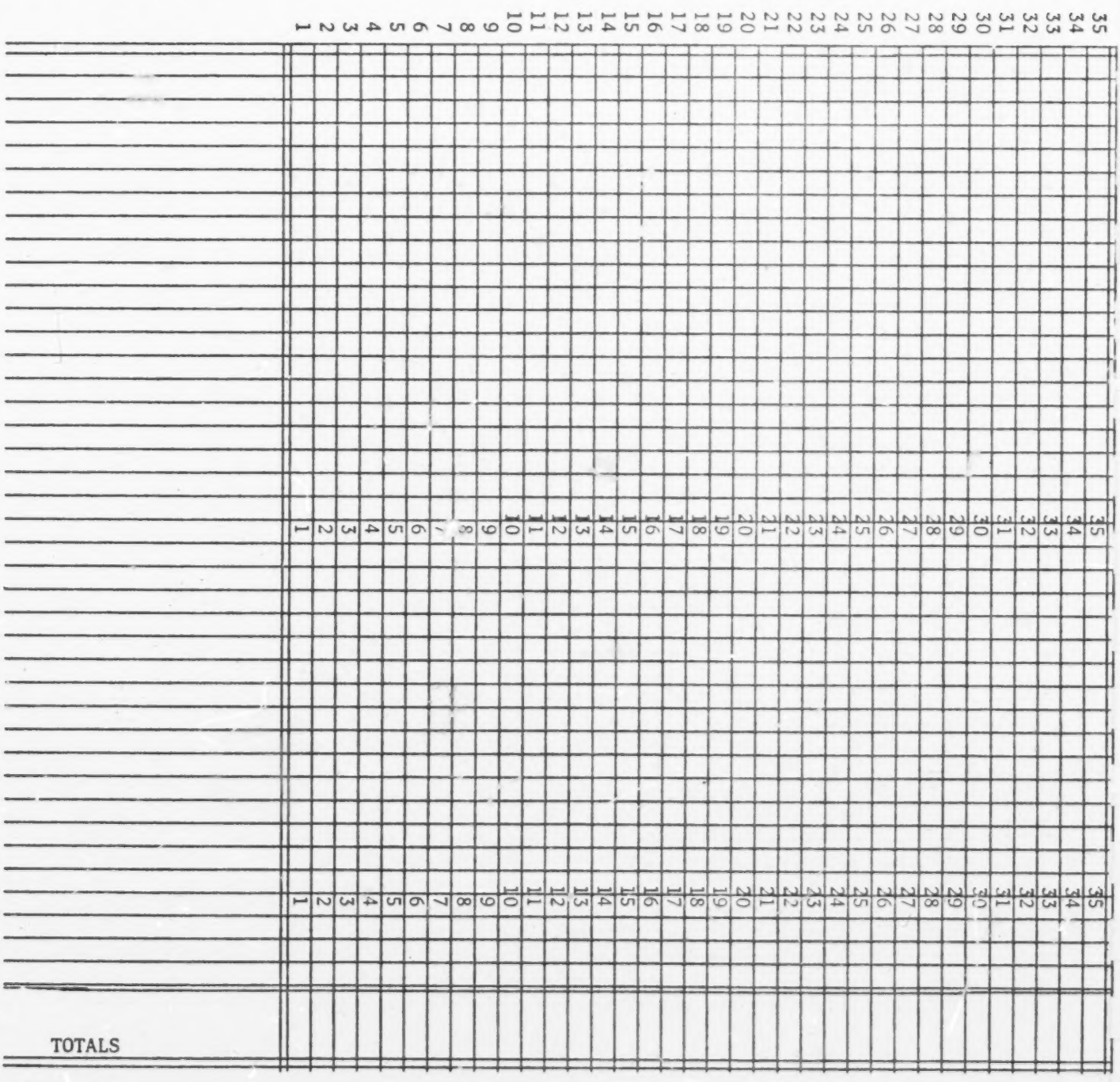
Put a "1" next to those things you choose to ignore.
Put a "2" next to those things that promote joy and happiness among your people.
Put a "3" next to those things that encourage you to be well-behaved and professional.
Put a "4" next to those things that arouse in you a warm, intimate feeling for people.
Put a "5" next to those that cause you to feel frustrated.
Put a "6" next to those that tribal council would not accept as relevant learning behavior.
Put a "7" next to those that reflect a proper ethnic background.
Put an "8" next to those that cause you fatigue.
Put a "9" next to those that make you want to fold your arms in impatience.
Put a "10" next to those that cause you to smile at the trainees doing them.
Put an "11" next to those that cause you to feel indifferent about others behavior.
Put a "12" next to those that you must force people to do (in most cases).
Put a "13" next to those that you feel help you learn something new.
Put a "14" next to those you would feel foolish when doing them yourself.
Put a "15" next to those you would like to participate in and enjoy.
Put a "16" next to those that cause you to raise your expectations for your people.
Put a "17" next to those that you feel a need to plan for ahead of time.
Put a "18" next to those that you don't like to see in others behavior.
Put a "19" next to those that cause you to feel threatened.
Put a "20" next to those that help you open up to others.
Put a "21" next to those that you like and give verbal approval.
Put a "22" next to those that cause you to intervene forcefully and physically.
Put a "23" next to those that elicit a negative response from you.
Put a "24" next to those that cause you to be glad that you were there to see them.
Put a "25" next to those that cause you to exhibit or show disapproval.
Put a "26" next to those that cause you to speak to a person in a disapproving tone of voice.
Put a "27" next to those that cause you to want to work with two trainees who are creating something.
Put a "28" next to those that cause you to show another person that he is your equal.
Put a "29" next to those that appeal to your sensitivity and allow you to express it.
Put a "30" next to those you think people should be punished for doing.
Put a "31" next to those that help you show your appreciation for a person's curiosity.
Put a "32" next to those that you withdraw from for peace of mind.
Put a "33" next to those that enable you to demonstrate to others that you understand.
Put a "34" next to those that make you angry and intimidating.
Put a "35" next to those that stimulate your thinking about encouraging creativity.

Rate Yourself (From 1 to 100)

SCORE SHEET

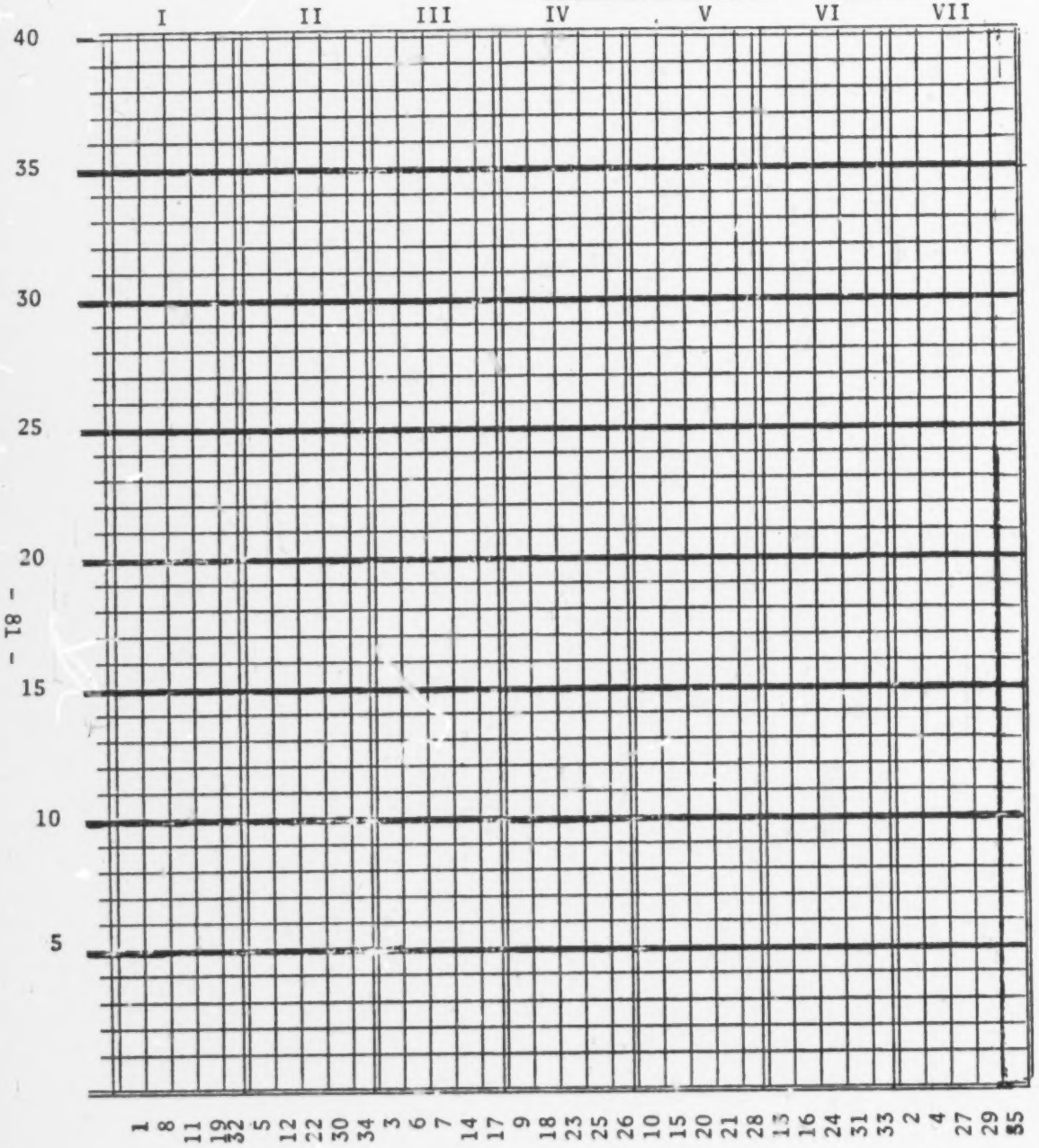
TREATMENT APPLIED TO EACH CHARACTERISTIC

WORD LIST



NOTE: For your convenience, the columns of the score sheet have been numbered to correspond with the numbers on the treatment sheet. In this way, you may simply use a check or an "X" to apply each treatment you elect to use to the characteristic or behavior you have listed in the word list. When you have applied the appropriate treatments, total each column and record the totals at the bottom of each column in the space provided.

ASSESSMENT PROFILE - ATTITUDES



DIRECTIONS: After you have made your list and applied the treatment to that list, it will be necessary for you to complete this form to enable you and others to make an assessment of your attitudes toward the children with whom you work.

In using the profile, you simply count the number of times you have applied each of the various treatment factors which are identified at the bottom of the profile by their numbers and score the appropriate box above the number of the treatment factor. In scoring the boxes, you may use a check or any other appropriate sign to indicate how many times each of the factors has been applied.

When you have recorded each of the treatment factors which has been used, add up all of the boxes scored and place the total at the bottom of the profile. (All of the boxes that occur within each set of double lines)

Once you have each treatment factor scored and the totals of the boxes between the double lines, refer to the previous page and identify those treatments you have used. Pay special attention to those you used more than others; but keep in mind, *each one is important - even those you did not use.*

The totals below the profile within each set of double lines provides for you a valuing situation in that they indicate those factors to which you tend to hold in high priority.

This instrument is intended to be used over and over to allow you to have an ongoing recording of your attitudes toward children.

USE IT IN GOOD HEALTH TO PROMOTE A HEALTHY LEARNING ATMOSPHERE FOR THE CHILDREN!

THE REALITIES OF INCORPORATING MULTI-TRIBAL CULTURES AND LANGUAGES INTO A PRE-SCHOOL CURRICULUM

By: Marie Emery
Office of Child Development
Denver, Colorado

In seeking ways to work with Indian children, we believe that the major influence on the child is his parents. Anyone who works with children must develop a sensitivity and an understanding of the needs of the child based on his cultural background. Realistically, training and a judgment of competency must be geared toward the values which the pre-school child brings to the center. Although children enter pre-school with preconceived values, pre-school curriculums have been designed for another culture and the child is expected to fit the curriculum, rather than adjusting the curriculum to fit the needs of the child.

We talk of the "individual child" and enhancing his "self image" but often attempt to fit him into a familiar mold. One problem appears to be a lack of material geared toward the pre-school Indian child.

We hire relatively unskilled, unsophisticated staff in the "normal" Head Start program. We expect this staff to acquire, within a short time, the skills, imagination and creativity necessary to develop a curriculum geared toward the particular cultural group with whom he works.

All Head Start teachers receive Child Development Training along accepted lines. Once this training is done we expect them to develop a curriculum based on the culture of the particular community in which they work. All too often, we find that this hasn't been accomplished. We find the Indian children sitting on the floor in a circle, beating on a drum, and singing "Indian Songs" learned from the American Singer Textbook. They make teepees, headbands and color pictures of Indians. There is very

little evidence of the deeper meaning of culture. I prefer that we speak of values of tribes rather than culture and language.

Values go deeper than beads, braids, bows and arrows. When we speak of values, we begin to see why a child or any person is the way he is ... we begin to see what he is ... we begin to see him as an individual. Because of the influence that has been exerted on him by his family, clan tribe and environment, we see him as a unique individual. We begin to realize that the curriculum must be based not only along the usual child development lines, but in addition on the values of the people who have influence on the child. Specifically, his parents, tribe and others who have had a significant role in his life to this point.

This means developing a rapport not only with the child but with the community. It means making a commitment to the child, to his family, and to the community. It means developing a sensitivity to them and becoming knowledgeable of their needs, based on their values ... How many Child Development workers are prepared to meet this challenge? How can we after developing and acquiring the sensitivity and knowledge incorporate the particular values into a usable curriculum.

Most tribes have many basic values in common. Would it be possible to develop a "core Curriculum" based on common values? One which each tribe could use as a base to add to or delete from, as necessary. Could we Indians who work with pre-school develop such a tool and hope that each local Head Start would enlarge and enhance it, adopting it to fit the needs of the local tribe.

Can we insist that the teaching staff be aware of tribal differences and similarities? Can we insist that they be knowledgeable of differences

and similarities of Indian children and children of other races. If we can insist, how do we insure that it will be done?

I was born, lived and worked on a reservation most of my life. I have worked with several tribes. But have seldom found teachers who have made the extra effort to do more than pay lip service to developing and implementing a curriculum for Indian children. In the last few years, tribes have begun to develop reading materials in their particular language. Some schools are attempting to incorporate a curriculum for Indian children. These efforts should not be minimized. It is a beginning but this is not happening as often as it should.

Head Start, because of its flexibility and its effort in including the family and community should be the ideal place to begin incorporating values and culture of the Indian tribes. Our efforts to involve parents and tribes in the program should continue. Every effort should be made to involve them in curriculum planning and to encourage them to inform the staff of these methods of child rearing and discipline. If we can identify the values of a particular tribe, cultural activities should follow naturally. Then we can beat drums, sing songs, make up stories, legends, etc. But, we can also help the child like himself because he is unique.

He is unique because of his background, and because of the good things he brings to school. When we help a child to understand himself, we help him to understand others.

We hope that the CDA program when assessing competencies will take a special look at the Indian teachers who are attempting to develop curriculum to fit the Indian child. The identified competencies for Indian personnel

should include a knowledge of Indian values and the ability to implement Indian culture in the pre-school program. It appears that the CDA program will help us to identify and train qualified child care personnel who will be able to help develop a program for Indian children based on sound child development techniques and principles including Indian values and culture.

INDIAN VALUES AND THE YOUNG CHILD
An Attempt to Identify Needs of Indian Children Based on Sioux Indian Culture and Values

By: Marie Emery
Office of Child Development
Denver, Colorado

The recent Indian demonstrations are not merely the result of poor treatment by the Bureau of Indian Affairs and other governmental agencies. "Militant Indians" are a product of years of poverty and frustration. For many years Indians have measured themselves against a value system contrary to their own. In many instances, the result has been a gradual deterioration of identity. This poor self-image has been constantly reinforced by the dominant society. In some cases basic Indian values have been repressed, not because these values are no longer valid, but because they may be incompatible with what has been taught in school and an increasing amount of association with the dominant culture. A feeling of inadequacy, a feeling of powerlessness and years of failure to realize dreams and ambitions has been the life of most Indian people. As a result, some Indians are choosing activism as a method of achieving a positive self-image for themselves and their people.

Indians are beginning to measure their basic values against those of the dominant society. Within the past ten years, Indian people, in general, have regained an appreciation and pride of their culture, language and value system. We, who work with Indian children, must seek effective ways to help them to achieve, retain and reinforce this appreciation and pride. Before they can appreciate other cultures, children must have a positive image of themselves and their culture. We must help parents to realize that the child's self image is formed in the early years, that his feelings for himself must be good and that there must be continual reinforcement of the child's self concept.

We must seek effective ways to prevent deviant behavior instead of concentrating on remedial programs. The school drop-out rate for Indian children is twice the national average. In some school districts 80-90% of the Indian students quit before graduating from high school. In some schools Indian children are automatically retained or they are placed in a class for slow learners, where there is little or no chance for advancement, competition or relating to children of normal ability.

Most schools offer one curriculum, designed to meet the needs of one kind of child and other children must adapt to fit the mold if they are to survive within the system. Many Indian children cannot adjust to the system. They cannot understand it and may have difficulty with the language. A child may speak his native tongue. He may speak English, but have a limited vocabulary, or he may be bi-lingual. In many cases his experiences have been limited to his immediate locality. Because of some school system's lack of understanding of his background and culture, the child changes his concept of self. The school seems to reject him as an individual, to reject the only words he can use, and reject his way of life prior to entering school. Children who speak the English language are given years to learn a second language. Indian children are expected to learn the English language in one year. In addition, they are expected to learn to read and write in that same period of time. The child is forced to carry a burden, when he can barely speak or understand another culture.

In most school systems, it may be difficult to find teachers who speak the child's native language but it should be possible to find teachers who will make an effort to understand the cultural differences of children in the classroom. These children should have teachers who are sensitive

to their needs. Teachers must realize that the need is not only for the Indian child to learn and to appreciate another culture and language but that the Indian child brings his values, language and culture with him. It is the teacher's responsibility to ensure that the Indian child's culture and background and contribution to America are appreciated by his peers.

If a child has the opportunity to develop a positive self concept at an early age, he can accept himself, as he is, and hopefully can accept or reject the values essential to him. A contradiction of values, in many instances, creates an obstacle and makes it difficult to adjust to modern living. Because of the strong family ties of Indians, it may be difficult to adapt to the idea of living for oneself without the help of the family group. Conflict within the family is created when children are introduced to a new value system which is contrary to previous teaching, however incidental, in the home. The child needs the reinforcement and approval of someone who understands Indian family life. What he sees and hears often sharply conflicts with what he has learned from his family. These children are often caught between two value systems. The process of acculturation may cause the child to disparage or ignore the old ways of behaving. If a young Indian leaves home for school or work he may find himself in conflict with his family. They may interpret this to mean that he does not love them or care about them. This may foster a feeling of guilt and he will be pressured to return home every time a minor family crisis arises. Often the family will pool their resources in times of crisis to help each other. Family members will make great sacrifices because they feel an obligation to contribute. In some cases young people have changed their life plans completely because of these obligations.

Love of infants and small children was and is a characteristic of Indian adults. Children are often the center of attention and many adults

only show open affection to small children. Older people were and more often than not are still respected for their experience and wisdom. Most old people live with their children and are not considered a burden. Very few are confined to senior citizen homes or nursing homes. Most tribal councils are composed of middle aged or older members of the tribe.

Indian people retain an admirable quality to laugh at themselves. Humor is not only directed at external situations but also at Indian behavior as well. They often tease children. Many tall tales told in jest have been repeated seriously by authors and others who do not understand the Indian sense of humor. Humor is often used as a disciplinary measure. When a child does something wrong he is often teased by his elders and other children with the hope that he will be shamed into doing the right thing. If he is disciplined in a different manner at school he becomes confused and unsure of himself.

Many Indians are uneasy in the presence of white people. Small children have been threatened by elders with "Behave yourself or the white men will get you."

Reservation people have a strong sense of loyalty to the United States. Patriotism seems ironic, considering their early treatment by the United States,but there is a belief and trust in the federal government. The federal government has been the one source of security since the beginning of reservation life. The reservation people cling to these ties and are fearful that the federal government might leave them at the mercy of an entity such as the county or state who will not respond to their needs. Their patriotism is further manifested by the exceptionally high proportion of Indians, citizens, rather than wards of the government, was their patriotism in World War I. Honor is bestowed on one who has served his

country. This may be a surviving custom of the high status given a warrior but it is also prompted by love for their country. Many young men have had a difficult time in trying to justify their actions to themselves. Patriotic holidays are celebrated with flags, feasts and dancing. Because of this loyalty by reservation Indians, particularly the older people, there is opposition to the Red Power movement which has been, until recently, composed of young urban Indians.

The Indian value system is still geared to the nomadic life where hunting and warfare were basic activities. They still believe in individual freedom and respect each other as individuals. Although elders are respected for their experience and wisdom, many times the ultimate decision making of what a child desires or needs will be left to him. Advice may be given and the child may make mistakes but the final decision is his and the privilege of deciding is of utmost importance. The child is often caught between two value systems. He is still allowed the freedom of choice and decision making for which he is ill prepared. Lack of social controls to enforce the value system within the Indian society contribute to his confusion with two cultures. Respect for individuals often makes the impersonality of a bureaucracy seem demeaning to an Indian.

In spite of individual freedom an Indian is a conformist in his desire to get along with others and with nature. He finds it difficult to stand out in a group unless he feels his actions will be good for the group as a whole. Because only a few will have the tamarity to express their opinions, group meetings often fail. No one will disagree with the speaker because this would be rude and might lead to interpersonal conflict. It is in the informal atmosphere outside the meeting that a subject will be discussed and a decision made. The conformity also mitigates against making

ones self conspicuous by wearing unconventional garb or acting differently than the group.

Generosity and sharing has been a part of Indian life. A good Indian always shares with friends and relatives. In the old days, food was shared after the hunt. Goods were collected, not to keep but to give to others as an expression of thanks for the return of a loved one from war or for recovering from an illness or to honor someone. Status was achieved by generosity and a person who did not share was severely criticized. This is still done today when a boy returns from Viet Nam or to honor relatives or as a memorial to honor a dead relative.

If a person expresses a desire for something or admires something which an Indian owns, he will give it with the realization on both sides that if you have something he wants he may express the same desire for it and receive it for the asking.

Indians still have a desire to show bravery as they did in the days of hunting buffalo, stealing horses or counting coup. They still desire to do difficult, unfamiliar, fearful tasks without showing fear or showing their true feelings.

Stoicism still plays an important part in Indian life. Impassiveness is taught when he is a child. Indians can face great disappointment without showing their true feelings and may appear to readily accept defeat. It is important not to have suffered personal humiliation by losing control of oneself in a crisis. Self control is learned early. It helps to maintain harmonious relationships in a family who live in crowded conditions and also promotes harmony in the community.

A child of today learns these things but has few acceptable ways that are not disruptive for release of anxiety or aggressive feelings. Aggressive behavior is rare and self control over emotions makes one a superior person. Former releases such as hunting, warfare and sacrifice during the sun dance or vision quest are denied him. Self mutilation accompanying the death of a loved one is no longer tolerated. Opportunity to boast of their good deeds at prescribed times and in prescribed ways has been denied. Avenues of release are no longer available and this could account for many acts of social deviancy today; it may be that impassiveness on the part of Indians prevents expression of strong emotion. Survival of customs restricting verbal communication among family members have become partly dysfunctional. Formerly, aggression directed toward a relative or even a tribal member was severely punished through ostracism, revenge against the family of the aggressor or payment of a fine of goods and horses to the victim's family.

The Indian of today often turns to alcohol as a means of release from pent up feelings. Because of the social controls under which he lives, an intoxicated Indian will direct his aggressive acts toward fellow Indians or relatives. Law and punishment is no longer subject to the severe social sanctions as in the traditional culture. Stealing from another tribesman was rare in the traditional society but because of the lack of social control, this is happening more and more often.

Lost, also, is the high value placed on a virtuous and chaste woman. Traditionally, young girls were closely chaperoned and virtuous women were accorded highest respect and honor. Moral laxity appears to be the direct result of the loss of social controls within the family and tribe.

As many of the aforementioned values and actions are in conflict with the dominant society of the modern jet age, more and more of the young Indians are finding it difficult to keep the good things of their heritage and accept a new way of life. He may have a poor image of himself and his people because they do not have all the comforts of the dominant society. We must find ways to help these young people adjust sufficiently to a two-value system and still have a good feeling about themselves and their people.